

Evangelical Christendom

"Euen
Corpus
carmis
in Christo."

October-December, 1948

Evangelical Affirmation and Comprehension

THE existence of the World's Evangelical Alliance was never needed more than it is to-day. The three words of its title are equally necessary, and are equally welcome—*World's Evangelical Alliance*. "What is the meaning of Evangelical?" Evangelical is one of the best known words of the Christian Church. Someone has said, "The Gospel means good news, not good advice," and it is because of the Evangelical character of the Alliance that so many belong to it and rejoice in its work at home and overseas.

We believe and accept the term Evangelical because it stands for an *Evangelical Bible*. By an Evangelical Bible we mean a Bible that embodies the record of a Divine Revelation which has four characteristics: a Revelation that has been miraculously given; that is historical; that is spiritually efficacious; and that is supremely authoritative. We hear a great deal to-day, and we shall continue to hear a great deal, about criticism; but one thing which we are apt to forget is that the only text in the Bible which closely associates the term *critic* with the Word of God, tells us that the Word of God is our critic, rather than that we are critics of it. The Word of God is the critic of the thoughts and intents of the heart (Heb. iv. 12), and if we realized that side of the Bible a little more than we do, it would help us in many of our controversies to-day. The Evangelical Alliance stands then for our maintenance of an Evangelical Bible.

In the World's Evangelical Alliance we also believe with all our hearts in an *Evangelical Church*. An Evangelical Church, first of all, in relation to Rome and those who think with her. It is well to get beneath the surface; not merely to study symptoms, but to look at causes. An article appeared in a book published some years ago, consisting of a report of a Roman Catholic Eucharistic Congress. The writer gave a Roman view of the Reformation. He stated these words: "The Reformation took its stand upon a twofold antagonistic principle of its own—first, the principle of the immediate guidance of the soul by the Holy Spirit, or private judgment, which radically subverted all Church authority; and, secondly, the principle of justification by Faith alone, which practically subverted the whole Sacramental and Sacrificial system, and with it the sacerdotalism or priestly ministry that it postulates. Both these twin Reformational principles are, at the root, logically one . . . or we may put it in this way. In the Catholic mind the order of Salvation stands as one, two, three—Christ, the Church, the Soul. That is to say, Christ, living and acting in His Church, teaches, saves, and magnifies the soul. The work of Luther was to alter the order into that of Christ, the Soul, and the Church—or one, three, two. It is thus that in the Protestant mind, the Church, falling into the third place, becomes something merely instrumental, instead of being as it is in the Catholic mind, something vital and permanently structural . . . As long as the Reformation holds to its primary principle—in other words, so long as it continues to be itself—any reconciliation between it and these doctrines becomes metaphysically impossible." To which we can all say "Amen." If it is true that the order is Christ, the Church, the Soul, we are sure that this is not the view of what may be called the Evangelical Church, the Church of the New Testament. It is for this reason that the World's Evangelical Alliance is so helpful to the Protestant Churches because it stands for an Evangelical Church in relation to Rome.

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It also stands for an Evangelical Church in relation to ourselves; a Church which proclaims the Evangelical message, the message of the Gospel. By this we understand the message not so much of Bethlehem, though, of course, that is the foundation, but of Calvary. Dr. Denney once said, "Not Bethlehem, but Calvary is the centre of gravity in the New Testament." Some years ago, at a Church Congress, Dr. Simpson read a paper in which he said this: "To substitute the doctrine of the Incarnation for the Gospel of the free favour of God, is to shift the locus of Revelation, and thus to lose the unifying principle of Scripture. . . . What are we preaching? Is it the Incarnation rather than the Resurrection, Bethlehem rather than Calvary, the Manger rather than the Cross? . . . All I mean is that the Incarnation is not the Gospel." The Evangelical message does not shift the focus of Revelation from what is central to that which is not central, and we should be grateful to Dr. Denney for emphasising the Atoning Sacrifice of our Lord Jesus Christ.

Not only does the Evangelical Alliance stand for an Evangelical Church, but for *Evangelical methods of expressing an Evangelical Church*. This does not mean that in many of our Churches to-day there are not these Evangelical methods. But methods are very often adopted for Church life, progress, and organisation that are not by any means Evangelical. In our methods of Church life and work, the closer we can keep to the Evangelical Gospel and New Testament principles, the better for our purity and progress. And so the World's Evangelical Alliance stands for an Evangelical Bible, an Evangelical Christ, and an Evangelical Church.

Some other things should be mentioned concerning the World's Evangelical Alliance. First of all, it is an *Alliance of Prayer*. If the World's Evangelical Alliance had done nothing else than found the Universal Week of Prayer, it would have merited the cordial thanks and co-operation of the whole Church. In a hundred and more different countries the Week of Prayer is known and observed, and if it could be more widely observed at home, the better it would be for our Churches. Why should we not set aside some of our Church meetings during that first week of January, in order to join with our own people and others in association with this Week of Prayer? That would greatly help Christianity and the results would be seen very soon in our Church life.

The World's Evangelical Alliance is an *Alliance of world-wide fellowship*. We manifest this, and realise it—fellowship not with any idea of narrowness, not with any idea of excluding others who do not see altogether eye to eye with us. *The founders of the Alliance intended this Alliance to be as wide as was*

consistent with the widest possible interpretation of the word Evangelical. Although the phrase is very hackneyed, yet St. Augustine's words express very well the guiding principles on which the Alliance works: "In things essential, unity; in things doubtful, liberty; in all things, charity." A clergyman was once asked, when examined before a commission, "Are you a Churchman?" He said, "Yes, I'm a Churchman definitely, but not exclusively." It was a very apt distinction for himself and for every other Churchman. It is certainly true in connection with the Evangelical Alliance. We believe in every man belonging to his own Church or denomination *definitely*, but not *exclusively*. Men's denominational tendencies have not been compromised in the slightest by union on the platform of the World's Evangelical Alliance. It is the province of Christian men to have preferences, but not exclusions. Someone has said, "We are to be as narrow as the Truth of God, and as broad as the Love of God," and surely we may add, as deep and real as the Grace of God. It is because the Alliance stands for this fellowship that we should be heart and soul with it, and rejoice in its constant and ever-increasing progress. It means, of course, *comprehension*, but it does not mean giving up any principles we hold dear. As someone has said, "It does not mean compromise at the expense of Truth, but comprehensiveness within the Truth." We could rejoice with all our hearts if the Churches could get back the very spirit of our Reformers of 1552—Latimer, Cranmer, Ridley, and others. Some day, perhaps, we shall be able to return to that happy atmosphere and ideal.

The World's Evangelical Alliance is also an *Alliance of Service*. It is the rallying point for Evangelical effort in this and other countries. It is doing splendid service for the cause of Truth, in seeking to unite Christians everywhere in a firm stand for the Evangelical Faith. These are times when we need nothing more keenly than a union of all Evangelical forces. No one who in any sense of the word believes himself to be an Evangelical must be excluded. There are men who do not see eye to eye with some of us, but they are on our side of the gulf, not on the other; and because they are on our side we ought to welcome them and do all we can to realise points of contact and unity with them, so as to present a common front against the foes that are attacking the old Evangelical position of the Bible as "Divinely inspired, authoritative, and sufficient." And so, whether we think of *World's*, *Evangelical*, or *Alliance*, let us rejoice more and more in what these three words mean, and determine with all our hearts to set them forward in every possible way, and to help the Alliance in every possible way. One immediate decision can be to join the Membership of the Alliance. Please communicate this wish to the General Secretary.

Headquarters Notes

Affirmation We include with this issue of the EVANGELICAL CHRISTENDOM the Universal Letter of Invitation and the Universal Topics for Prayer for the Universal Week of Prayer, which will be observed from Sunday, January 2nd, to Sunday, January 9th, inclusive. Signed as usual by the representatives of Protestant Churches in this and other countries, the Invitation will be found to be helpful to the wide-spread realization of the need for prayer among Christian people generally, not only in this country, but overseas, that we may find a way out of our present national and international difficulties. Many believe that this will only be accomplished as the whole counsel of God is affirmed to a world that is seeking, by human rather than Divine means, the peace among the nations and goodwill among men. We ask all readers prayerfully to consider the daily Topics for prayer. A study of these Topics will be found to be in keeping with the Affirmation of "things most surely believed among us," which the Alliance is progressing, and will become a subject of universal and united prayer from January 2nd to 9th. Included in the daily Topics are subjects which concern the interest of nations, as of individuals. One is the recognition of the "Sovereignty of God." Then there is the great and grave subject of acceptance of the full and final authority of the Word of God, and this, not merely as some prefer to put it "the Word of God in the Bible," but rather the authority of the Bible as being the Word of God. How great, too, is the need for recognition everywhere that there was such a thing as the Fall, and that through it man needs Regeneration. Ought we not indeed to pray that "there may be a full and faithful proclamation of the regenerating power of the Holy Spirit" within the Churches to-day? Our readers will find these subjects, and others, emphasised in the Topics for prayer, which will be in use during the Week of Prayer, and again we remind them that the Topics, together with the letter of invitation, are translated into many tongues. It is a remarkable feature of the Universal Week of Prayer, which has been present with ever-widening influence during the past century, that in this appeal to the Christians of all nations through the Universal Week of Prayer, the Alliance has been able to arrange for the translation and circulation of the daily Topics in so many different languages.

Affirmation We have already referred to the Affirmation, which the Alliance is progressing, of "things most surely believed among us." It is a matter of real urgency that Evangelicals should affirm with united voice in these grave times, the funda-

mental Truths of the Faith. From time to time the Alliance, in its long history, has been called upon to emphasise this need. Faced with confusion and perplexity in matters of Church and State, with moral decline amongst our people with its consequent irresponsibility, lawlessness and even violence, especially among the young, and with the deterioration of family life, it is imperative that the demands and power of the Gospel of Christ, in its authority as well as its simplicity, should be loudly proclaimed. During the last few years much has been done by the denominations themselves, and by groups of Christians not acting under any specific denominational direction, to counteract, by aggressive evangelism, the present unmoral and even immoral trend. But the urgency is widely recognised now, that individual Christians must be awakened to a sense of personal responsibility in both prayer and witness. Without this awakening within the Churches themselves, no effective impact can be made upon that ever-increasing number outside the Churches. Most of these are completely untouched by religion in any shape or form. This is the reason for the Affirmation which is now in progress through the World's Evangelical Alliance and associated organisations, and which we most earnestly commend to our readers everywhere for their personal co-operation and especially for prayer to God that guidance may be given in the arrangements at home and elsewhere.

Religious Liberty in Greece Our readers have been kept consistently in touch with news from our friend and brother Dr. G. A. Hadjiantoniou, who is now Moderator of the Greek Evangelical Church Synod. They will be shocked to hear that he has recently received a sentence of two months imprisonment for omitting to place upon translations of the Scriptures, and especially a small booklet entitled *The Word of Truth*—published by the Scripture Gift Mission—the word "Protestant." We need hardly say that as soon as information was received by the Alliance in London the matter was vigorously reviewed and presentations made to authorities here which it is hoped will result in the cancellation or remission of this savage sentence. In the meantime we give our readers some further particulars, that they may hold up before God an injustice which calls for revision, and His servant, Dr. Hadjiantoniou, who writes, as we are going to press, as follows:

Athens, Greece.

Second Greek Evangelical Church of Athens.
October 12th, 1948.

My dear Mr. Gooch,

A few hours ago I came back from the island

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of Rhodes and I found your cable addressed to Rev. Zedhiates, for which please accept my most sincere thanks. As Mr. Zedhiates informed you through his cable, the court sentenced me to two months imprisonment. I immediately lodged an appeal to the higher court and this had as a result the suspending of the execution of the judgment while the appeal is pending. We do not know when I shall be called to be tried before the Court of Appeal, but I believe it will be in about two months' time. Personally I don't expect that the Court of Appeal will give any more favourable a verdict. This means that I shall have to stay in prison for as long as the Court of Appeal rules, as well as pay the expenses of the courts of both degrees plus my travelling expenses which will be quite heavy.

Needless to say how sorry we all were with this turn of things. It is sad to reflect that the Greek Orthodox Church which has of recent years received vivid tokens of the goodwill of the Protestant Churches in Great Britain and the U.S.A. in the shape of very generous financial assistance, is not willing to show its own goodwill by granting full religious freedom to the brethren of those Protestant Churches abroad. What makes the case even more sad is the fact that my being sentenced to imprisonment took place hardly a month after I came back from Amsterdam where, together with Mr. Zedhiates, I represented our Church at the World Council of Churches. This is an unexpected and sad sequel to that Congress from which one should have expected better results in the relations between the various Churches.

All of us were uplifted by your cable and the knowledge that the W.E.A. is once again by our side at this critical time. We are deeply grateful to you for the measures which you have taken and we pray that God may crown them with success. We sincerely appreciate the great assistance you are giving us in this very important matter. I shall keep you informed about the development of the situation.

Yours very sincerely,

(Signed) G. A. HADJILANTONIOU.

Death of Count Bernadotte. The Executive Council, at its September meeting, on hearing of the tragic death of Count Bernadotte, decided to send a message to H.H. Prince Oscar Bernadotte, father of Count Bernadotte, who for so many years was President of the Swedish Branch of the Evangelical Alliance and is still warmly interested in everything which seeks to develop and manifest the unity of the Spirit in the bond of peace within and without the Churches of Sweden. The following message was sent to Prince Oscar Bernadotte, and we append the gracious reply received.

"The Executive Council of the World's Evangelical Alliance (British Organisation) in making yesterday's notice of the tragic loss which you and other members of the Royal Family in Sweden have personally suffered through the untimely death of Count Bernadotte. The Council stood in silence to honour his memory, and the hope was expressed that your Highness would accept from us all an expression of sympathy which it is difficult to put in words, but is very deeply felt.—September 24th 1944.—H. M. GOSCEL, Secretary.

"Accept my warmest thanks for your kind sympathy and for the honour you offered in memory of my son."—O. BERNADOTTE.

Dr. J. W. Ewing. After a period of absence involving several months, during which our beloved friend, Dr. Ewing, has undergone three operations, it was indeed a pleasure to all members of the Council to welcome him back at the September meeting. At the time of writing Dr. Ewing is making continued progress in general recovery, but we regret to say that he met with a slight accident on his way to the October meeting of the Council, from which we are indeed glad to learn that he is making a good recovery. We feel sure that many will wish to include Dr. Ewing in their prayers, and we are sure that Dr. Ewing himself, when learning that this is taking place, will feel, as we do, that the remembrances so established are in deed and in truth "Goodly Fellowship" of the highest kind.

The Clarendon Conference. In our last issue we referred to the Conference convened by the National Association of Evangelicals of America to meet at Clarendon, Switzerland, from August 7th to 11th, and to the invitation extended to the British Organisation of the World's Evangelical Alliance to send delegates to this Conference. The invitation was accepted in the persons of Prebendary Gough and the General Secretary. The Conference took place as arranged, and extended over a third day. During the discussions the Americans suggested the holding of a further Conference at Zurich next year, the matter being referred to three committees representing the United States of America, Great Britain and Switzerland. This matter has received careful consideration by the Council of the Alliance, to whom it seems clear that there are difficulties in the way of an endeavour to convene any representative Evangelical Conference in so short a time. At the same time, conditions in Europe are so disturbed that there would be extreme difficulty in the way of travel, and as regards delegates from England our readers will understand that while on the one hand delegates from America suffer no kind of restriction either in travel or currency, the existing con-

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which in England, which seem likely to remain for some time to come, are such that it would not be wise, even if possible, to accept responsibilities, however desirable, which it might be impossible to fulfil.

The Bishop. Our readers everywhere will know of him with interest that Prebendary Gough, one of the Honorary Secretaries of the British Organisation of the Alliance, has been appointed to the Suffragan Bishopric of Berkshire. Bishop Gough was consecrated by the Archbishop of Canterbury, assisted by the Bishop of Rochester, the Bishop of Chelmsford, and other Diocesan Bishops, in St. Paul's Cathedral on Monday, November 1st. The sermon was preached by Dr. F. W. Coggan, Principal of the London College of Divinity, and throughout the occasion was impressive and uplifting. Bishop Gough will be in charge of a diocese which numbers, we believe, one million souls. While much could be said concerning his responsibilities and his fitness for the task which God has so suddenly called him to undertake, we feel that the best aid which can be given him is to ask, on his behalf, for the earnest prayers of readers everywhere that "It may please Thee to bless this our brother, and to send Thy Grace upon him; that he may duly execute the office wherunto he is called to the edifying of Thy Church and to the honour, praise and glory of Thy Name."

The Council took note of Bishop Gough's appointment at their October meeting, and offered him their sincere congratulations on the wise choice of those in whose hands the appointment rested. As it will not be possible for Bishop Gough to continue in the capacity of Honorary Secretary of the Alliance, the Council expressed to him their hope that he would accept the honour of becoming a Vice-President, which was graciously accepted.

Deputation. Steps have been taken at Headquarters to develop, as possible, deputation work, which is one means of furthering the cause of the Alliance and of making known its widespread influence and work in the manifestation of Christian unity and the furtherance of the many-sided work of the Alliance, including evangelisation. Already recent applications have been received, among them one from the counties of Norfolk and Suffolk. In accepting this invitation, the General Secretary visited three parishes: Wickham, Sketh (Eye), Stoke Ash, and Cotton. Mr. Gough preached in two of these churches on Sunday, September 26th, and addressed a united meeting on the following day, when five or six clergy from neighbouring parishes were present, and the occasion proved the power of Truth and Love to draw together and unite in the desire for co-operation those who, while of differing communions, are all "one in Christ Jesus."

Religious Liberty

Some intensive work is being accomplished at the present time through the Alliance in the direction of religious liberty. We have referred elsewhere to the occasion of the Greek Church authorities in contravention of liberty of conscience and action on the part of those who represent other communions. The situation in Spain is constantly under review by the Alliance, and although we regret that recent communications from Spain indicate no change in the persecution meted out to all and everything Protestant, steps have and are being taken to make more widely known the gravity and the severity of the repressive restrictions under which they seek to live and work. This should be made a matter of prayer by all, and we have reason to know how greatly our friends and workers in Spain rely upon the sympathy and prayers of those outside the country. With regard to religious liberty in general, on the four sentinel stones surrounding the Roosevelt statue in Grosvenor Square, London, are inscribed the Four Freedoms which President Roosevelt so nobly advocated, and which will always adorn his memory. One of these is "Freedom of Worship." This is the phrase as used by Mr. Roosevelt in January, 1941, in his original "Four Freedoms" speech, but it will not be regarded by the many who are concerned about religious freedom as being adequate, either in its description or aim. There are notable reasons for making this statement, as "Religious Freedom" involves something more than "liberty of conscience and worship." To be effective it must include not only the right to worship and to think and act in terms of individual conscience, but it must also include the right to teach, to persuade, to propagate, and to convert others to your religion. A serious situation has been arising for some time, for in some countries (could it happen in this?) it has become, or is becoming, a penal offence to "proselytise," in a meaning which even state authorities cast upon that term, implying the withholding of the right to preach the Gospel, or to teach so that a convert is made from one church or faith to another. It will be seen how dependent Christian missionary work of all kinds is on religious liberty becoming a creative of any such attitude of enforcement of law in any country. The matter is one of great importance and we need hardly say it is not being lost sight of in the furtherance of the long-continued services which the World's Evangelical Alliance has rendered to the cause of religious liberty. What we must ask for now is not specifically for Christianity alone, but for every individual as a human right. Such liberty as we have indicated is the life-blood of Christian mission. Without it there can be no expansion of the Christian faith and the "younger churches," living their life in a

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pagan and often non-democratic atmosphere, may be vitally threatened by its absence.

Polish The Polish Protestants who arrived in this country after the collapse of France in 1940, in Great Britain mostly as members of the Polish Forces, found themselves deprived of a Protestant chaplain, or any representative of Polish Protestant clergy. Any attempt to form an organised religious group was therefore left to the initiative of laymen. With the help of the then Polish Government in London these Protestants were brought together and an Organising Committee was formed with a view to establishing a permanent Association of Polish Protestants in Great Britain. Within a short period of time, in the summer of 1943, contacts were established with the World's Evangelical Alliance and some of the Free Churches, and with financial assistance afforded by the World's Evangelical Alliance, with further financial assistance from Polish Government sources, the Association was able to employ a permanent Secretary (Captain Kaleta) and a British Lecturer and Correspondent (Mrs. M. Hooker). From this point on it was generally felt that the formation of the A.P.P. was a necessity and from that time on its interests have developed, and the Association now numbers some two thousand members. Five years have passed since these early beginnings, and on Sunday, October 31st, the Association of Polish Protestants in this country celebrated its fifth anniversary in Holy Trinity Church, Kingsway, with a service in the church from 9.30 to 10.45 a.m., including a celebration of Holy Communion and an informal reception in the adjoining Church Hall. The General Secretary of the World's Evangelical Alliance was among the invited guests to this function, and Mr. Gooch took the opportunity the occasion provided of addressing those present on the subject of Evangelical Poland and the long associations of the World's Evangelical Alliance with the Protestant Church in Poland up to the present time. It was an inspiring occasion, and one in which tribute was paid to the interest and helpful co-operation shown

by the World's Evangelical Alliance not only to the Association as such, but to Protestant and Evangelical interests in Poland. Among its activities in Poland the Alliance is now circulating through the post, copies of the Polish translation of *The Wondrous Book, the Bible*, by the Bishop of Rochester. Advice recently received not only give evidence of the safe arrival of these booklets, but of thankfulness that they have been made available for circulation in Poland. The representative of the British and Foreign Bible Society in Poland is one of those who thus writes and steps are being taken to send to Poland as many copies of this booklet as possible.

The Women's Auxiliary

The Secretary of the Women's Auxiliary (Miss A. R. Adams), has addressed a letter to members and friends in which

she says:—

"As part of the 'New Advance' following upon the celebration of the Centenary of this Alliance, a 'Women's Auxiliary' has been formed.

"The 'New Advance' includes a nationwide Affirmation of 'things most surely believed among us.' The Council of the Alliance feels that the spiritual and moral condition of the country call for such an Affirmation and that this in itself will lead to personal evangelistic effort. Another aspect of the 'New Advance' is the practical help the Alliance is giving and hopes to give, to those on the Continent in need of practical help, Christian literature and spiritual guidance.

"There is danger in multiplying the number of meetings, and this is not the main object of the Auxiliary. Rather do we seek to enrol 'Personal Members,' to whom a copy of our quarterly magazine, *EVANGELICAL CHRISTENDOM*, will be sent. We are seeking to enable women already within the Church of Jesus Christ to present a united and strong front wherever and whenever Evangelical Truth and Faith are challenged or in jeopardy.

"Will you carefully and prayerfully consider the possibilities and implications of membership with this Women's Auxiliary?"

THE GENERAL SECRETARY

The General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Gooch, has intimated to his Council his intention to retire next year, when he will have served the Alliance as General Secretary and Editor of *Evangelical Christendom* for forty-five years. Mr. Gooch realises that after-war anxieties, and perplexities of the world situation, in their bearing upon the World's Evangelical Alliance, call for responsibility to rest upon younger shoulders; and although he retains in every way both physical health and mental strength he feels that the advent of younger direction in the conduct of the affairs of the Alliance is desirable.

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UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1949

Sunday, January 2nd, to Sunday, January 9th, 1949

(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 2nd and Sunday, January 9th, on the subjects and texts suggested for this purpose (see pages 3 and 4). They are also asked to urge their congregations to make use of the topics for Prayer in the home, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation) 30, Bedford Place, London, W.C.1.

To all who in every country and place call upon God in the Name of our Lord Jesus Christ.

Brethren and Sisters in Jesus Christ,

It is our privilege to invite you to join with us in Thanksgiving, Intercession, Supplication and holy meditation in the first full week of 1949.

Where shall we find a way out of our difficulties?

The Church of God has a message given her by God Himself. We believe that the whole-hearted acceptance of this message offers the true solution to the world's problems.

We are not foolishly optimistic. The Christian message recognises to the full the active opposition of the natural heart of man. God's claims are not acceptable to it. We are reminded that "Evil men shall wax worse and worse deceiving themselves and being deceived."

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But neither are we pessimistic. It is the purpose of God to save the world. Stern as is the task the purpose of God remains unaltered. We hold on firmly to His gracious assurance "Greater is He that is in you than he that is in the world."

It is imperative that we should declare the whole counsel of God to a world that is seeking, often vainly, a way out of its perplexities and threatened disaster. In order that we may be equipped for the great task of witness let us spend this week in Affirmation of those things "most surely believed among us." (Luke 1. 1.)

As we recall the urgent and emphatic declarations of God's Truth may the Divine Spirit write them on the tables of our hearts, that through our witness men may turn from idols to serve the living and the true God. God is working His purpose out. Let us seek to unite ourselves with the mind of God and so serve our day and generation.

We are, Your fellow-servants in Christ Jesus,

THE ARCHBISHOPS OF CANTERBURY AND YORK

acting on behalf of the Bishops of the Church of England, desire to commend the observance of this Universal Week of Prayer for the deepening of spiritual life, the extension of Christian fellowship and the strengthening of witness to the Christian Gospel.

A. MACDONALD, Moderator of the General Assembly of the Church of Scotland.
DAVID GALENDEN, Archbishop of Wales.
ARTHUR DUNN, Archbishop of Dublin.
JOHN GLASCOCK & GALLOWAY, Primate of the Scottish (Episcopal) Church.
RICHARD CLOUSER, Bishop of Chester.
WILLIAM DOWN AND INCHMORE, Bishop of Down and Connor.
KENNETH EDENBURGH, Bishop of Edinburgh.
EDWARD KILMER, Bishop of Kilmore and Elphin and Ardagh.
JOHN OSBORN, FERNS & LEIGHLIN, Bishop of Ossory, Ferns and Leighlin.
W. P. ST. ASAPH, Bishop of St. Asaph.
JOHN W. TUAM, Bishop of Tuam, Kildare and Achery.
F. W. EVANS, Moderator, Free Church Federal Council.
W. MILBURN, Moderator of the Assembly of the Presbyterian Church of England.
OWLYN WILLIAMS, Moderator, Presbyterian Church of Wales.
ALFRED W. NEEL, Moderator of the General Assembly of the Presbyterian Church in Ireland.
E. BENSON PERKINS, President of the Methodist Conference.

S. MAURICE WATTS, Chairman, Congregational Union of England and Wales.

ERNEST BROWN, President, Baptist Union of Great Britain and Ireland.

JOHN ROGER JONES, President, Welsh Methodist Assembly.

BEN DAVIES, Chairman, Welsh Congregational Union.

HUMPHREY BELL, President, Welsh Baptist Union.

G. E. SHAW, Presiding Bishop of the Methodist Church in England.

ALBERT GREGORY, General, Salvation Army.

A. H. WILKINSON, Secretary, British and Foreign Bible Society.

NORMAN GOODALL, Secretary, International Missionary Council.

MAX A. C. WARREN, General Secretary, Church Missionary Society.

G. E. HECKMAN JOHNSON, General Secretary, Methodist Missionary Society.

A. M. CHIRWIN, General Secretary, London Missionary Society.

J. B. MIDDLEBROOK, Home Secretary, Baptist Missionary Society.

A. T. HOUGHTON, General Secretary, Bible Churchmen's Missionary Society.

WM. G. SOMERVILLE, General Secretary, National Bible Society of Scotland.

T. G. MOHAN, Secretary, Church Fetherall Aid Society.

FRED MITCHELL, Home Director, China Inland Mission.

JOHN BATES, Clerical Secretary, Church of England Zenana Missionary Society.

A. JACK DAIN, General Secretary, Zenana Bible and Medical Mission.

HERBERT G. FROST, Secretary, South Africa General Mission.

A. STUART HARRISON, Secretary, Evangelical Union of South America.

ANDREW B. JAMIESON, General, Foreign Missions Committee of the Presbyterian Church of England.

CLARENCE H. GILL, Secretary, Church Missions to Jews.

ARTHUR G. PARRY, General Secretary, British Jews Society.

FRANK A. SMALLER, General Secretary, United Society for Christian Literature.

JAMES KELLY, General Secretary, World Council of Christian Education.

G. O. LIGHTBOURN, Secretary, Colonial and Continental Church Society.

THOMAS COCHRANE, World Dominion Movement.

E. P. WELLS, General Secretary, National Council of Y.M.C.A.s.

D. NEWHOUSE, National President, Y.M.C.A. of Great Britain.

FRANCES KINNAIRD, President, Scottish Y.W.C.A.

W. H. KIRKIN, Hon. Secretary, National Laymen's Missionary Movement.

HENRY MARTIN COOCH, General Secretary, Welsh Baptist Alliance.

N.B.—The above are to be regarded as representative of many whose names would appear on this invitation were it not for reasons which do not affect the ecumenical nature of the Universal Week of Prayer. The studies of Colonial and Foreign representatives to whom the Universal Programme is circulated and translation into many foreign languages and dialects, are not complete until late in the year, owing to the time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 2nd, to Sunday, January 9th, 1949.

CHRISTIAN UNITY AND EVANGELICAL AFFIRMATION.

SUNDAY, JANUARY 2nd, 1949.

Texts suggested for Sermons and Addresses:

1. The central Affirmation of The Deity of Christ. Col. 1. 15-20.
2. The Affirmation of man's spiritual need. Rom. 3. 10-20.
3. The Affirmation of God's full redemption. Rom. 5. 6-11.
4. The Affirmation of the true unity of the "One Body" of which Christ is the Head. John 17. 20-21.

MONDAY, JANUARY 3rd, 1949.

The Sovereignty of God.

THANKSGIVING AND MEDITATION

"Praise God in His Holiness; praise Him in the firmament of His power."

CONFESSION

Of our failure to acknowledge God in all our ways.

PRAYER

That the Church may know more fully the greatness and power of God.

That each member of the Church may be led to acknowledge fully God's sovereign claim over heart and life.

That the world may recognise the animating grace of God in the lives of believers.

SCRIPTURE READINGS: Isaiah 40. 13-18 and 25-31; Romans 2. 1-13.

TUESDAY, JANUARY 4th, 1949.

The Revelation of God in His Holy Word.

THANKSGIVING

For the message of life and hope revealed in Holy Scripture.

CONFESSION

Of our dullness of apprehension and our failure to render full obedience to God's call.

PRAYER

That God's Word may be a lamp unto our feet.

That the Church may be fearless in proclaiming the fulness and authority of the Holy Scriptures.

That men may turn from vain hopes to the true revelation of God in Christ Jesus.

SCRIPTURE READINGS: Psalm 119. 1-16; Heb. 4. 1-13.

WEDNESDAY, JANUARY 5th, 1949.

The Fall of Man and the Need of Regeneration.

THANKSGIVING

For the pitying act of God whereby He works to restore us.

CONFESSION

That we as a people fail to recognise our need; and decline God's proffered salvation.

PRAYER

That the Church may be awakened to the corruption of the heart of man.

That there may be a full and faithful proclamation of the regenerating power of the Holy Spirit.

That sinners may be truly converted to God.

SCRIPTURE READINGS: Ezekiel 18. 20-23; John 3. 37.

THURSDAY, JANUARY 6th, 1949.

The Deity and Atoning Sacrifice of Our Lord Jesus Christ.

THANKSGIVING

That "In Him dwelleth all the fulness of the Godhead bodily and we are complete in Him."

CONFESSION

Of the weakness of our apprehension of, and the feebleness of our response to these great truths.

PRAYER

That we may understand and proclaim that Jesus is Lord to the glory of God the Father.

That leaders in the world of action and thought may bow in obedience to the Divine Lord.

That sinners may see their need and God's bountiful provision in our Lord Jesus Christ.

SCRIPTURE READINGS: Col. 1. 9-22; Titus 2. 11-15.

FRIDAY, JANUARY 7th, 1949.

The Trinity in Unity of Substance and Diversity of Operations.

THANKSGIVING

For God the Father—Creator. God the Son—Redeemer. God the Holy Spirit—Sanctifier.

CONFESSION

That God in Whose hand our breath is and Whose are all our ways we have not glorified.

PRAYER

For an increasing sense of the nature and work of the Holy Trinity.

That God by His Holy Spirit may reveal Himself to many through His Word.

That a sound faith may manifest itself in an increasing number of holy lives.

SCRIPTURE READINGS: John 14. 15-26; 1 Cor. 12. 1-13.

SATURDAY, JANUARY 8th, 1949.

The Summing Up of All Things in Christ.

THANKSGIVING

That there is an eternal purpose of God which shall be realised.

CONFESSION

Of our failure to look for and hasten the Coming of our Lord Jesus Christ.

PRAYER

That the final hope of a world redeemed may inspire us to love and service.

That the signs of the times may lead many to prayer and watchfulness.

That God may soon accomplish the number of His elect and hasten His Kingdom.

SCRIPTURE READINGS: 1 Thess. 4. 13-18; Heb. 12. 18-29.

! Also Churches on Sunday, January 9th, special services will be preached on Christian Unity, with corresponding arrangements for united Communion. "That they all may be one . . . that the world may believe that Thou hast sent me."

Conversion and The Individual

By The Rev. Douglas Webster, M.A.

Tutor of the London College of Divinity

Belief in Conversion is one of the great assertions of evangelicalism. All true Evangelicals pray for and work for and look for conversions. Moreover this emphasis on the need for individual conversion is very often the one thing which binds evangelicals together when they may take quite different views of almost everything else. It is undoubtedly the greatest contribution evangelicals have to make to the universal Church to-day, and at a time when the need for evangelism is being stressed by the vast majority of Christian leaders it is particularly important to understand what we mean by conversion, which is the goal of all evangelism. What follows, therefore, is an attempt to understand what the Bible teaches about conversion. For this reason no reference is made either to the helps or snares to be found in the writings of modern psychologists.

The word "conversion" is a convenient one, though it is only used once in the Bible (Acts 15: 3). The verb convert is used more often. It literally means "to turn about." This turning about is always in the direction of God. From the use of the New Testament we discover certain important principles. First, it is personal. It is always used of people. For example, "when thou art converted" (Luke 22: 32). Second, the use of this word implies that man is on the wrong track and needs to be converted. This is not very flattering to modern man's estimate of himself, but it is quite clearly the Bible's estimate of man. Because of this, conversion is expected to take place in the life of every individual at some time. The core of this experience will always be the same but the form will often vary. It did in Bible days. It may be a gradual opening of the soul to the love of Christ as in the case of St. John; it may be a sudden, emotional crisis with immediate revolutionary results as in the case of St. Paul; or it may be a repeated series of steps and resolves and confessions as in the case of St. Peter. But it must happen. Third, the idea of conversion in the New Testament is more than once coupled with the idea of being saved and being healed. Thus, in James 5: 19, 20, conversion brings about the salvation of the soul from death. In Acts 3: 19, St. Peter declared that conversion leads to the blotting out of sins. And in Isaiah 6: 10, quoted four times in the New Testament, it is linked with the idea of healing. There is one

further point of interest. In our modern English use and certainly in evangelical circles we always talk about "being converted." We do not convert ourselves; we do not convert others, though their conversion may be partly due to our efforts; the verb is always passive, because we regard conversion quite rightly as an act of God. But in the New Testament this is not so. The word which the Authorised Version renders "be converted" is more correctly translated in the Revised Version by "turn again." Thus, for instance, St. Peter's evangelistic appeal in Acts 3: 19, is really "Repent ye, therefore, and turn again." This suggests that in the New Testament the idea of conversion was confined rather to the human decision than to the divine action. Humanly speaking, the process of regeneration begins when a man makes an act of will and turns toward God, seeking for mercy. And it is only this which the New Testament describes as conversion.

But we have used the word in a wider sense. An individual's conversion is much more than his decision. Indeed, though decision on the part of an individual is an essential element in conversion, it need not be the initial element and is certainly not the only element. No decision can make a man a Christian. No man can walk upright into the Kingdom of God, merely by his own choice. There are other words in the Bible beside conversion, such as election, adoption, regeneration. If, then, we are to use the word conversion as inclusively as most of us do, it is important to understand that it is now a comprehensive word which embraces many other ideas besides human decision. The words election, adoption and regeneration all refer to God's part in the redemption of a human soul. Archbishop Temple's oft-quoted words express this very pointedly: "All is of God; the only thing of my very own which I can contribute to my own redemption is the sin from which I need to be redeemed." It is God who elects and calls. "Whom He foreordained, them He also called; whom He called, them He also justified" (Rom. 8: 30). "Ye have not chosen Me, but I have chosen you" (John 15: 16). It is God who adopts us wayward children and treats us as sons and heirs, and this is the only basis on which we enter His family, not by our right but by His grace, for adoption is something we receive (Rom. 8: 15; Gal. 4: 5). Regeneration is new birth from

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above and of the Spirit (John 3: 3, 5). We can no more bring about our new birth than we can our human birth. (It is interesting to note that in St. Paul the metaphor is usually that of adoption, and in St. John it is that of birth. There is no theological difference: both are different word pictures of the same spiritual truth.)

This brief analysis will have shown that in the New Testament conversion has two sides, the divine and the human. Only God can bring about a man's conversion. It is His work. Man cannot cause his own conversion, but he can prevent it. Perhaps it is along these lines that the most helpful approach to the vexed question of predestination is to be found. We cannot here enter into the very real difficulties associated with this doctrine, but perhaps we can clear some of the ground of unnecessary encumbrances. In the first place we know that it is God's will that all men should be saved (I Tim. 2: 4). Moreover, Christ died for all (II Cor. 5: 14). There is at any rate a glorious universalism in God's Love and in His Purpose. But there is another side. The Bible from start to finish portrays man as resisting that holy, loving will of God. Eden, Babel, the wilderness, Calvary, all illustrate this. It was the whole point of St. Stephen's speech which came to an abrupt end after he had said "Ye do always resist the Holy Ghost" (Acts 7: 51). And part of the meaning of the Cross is that God will not force man's will. This is the sense in which man is made in the image of God: he has what no other creature has, self-conscious freedom. And this freedom is the most terrifying of all man's possessions. It is only in Christ that he learns how to use it, for even his freedom is fallen and needs redemption. He is free to sin, but he is not free (unaided) to stop sinning. Nevertheless, God respects the freedom with which He has endowed His creatures. He will not violate it. Instead—and this is one of the mysteries of the Incarnation—He allows men to do as they like with Him, to nail Him to a cross. Man is free to refuse God's will and God's redemption. That is why there is no ultimate universalism taught in the New Testament. The pictures of hell—and incidentally nearly all the uses of the word in the New Testament are from the lips of Jesus Himself—are not mild deterrents. Jesus always spoke passionately when He spoke of hell and regarded it as a terrible reality. Heaven is the place where God's Will is done. Hell is the place where man's selfish, sinful will is done. Someone has said that if a man finally refuses to say to God "Thy Will be done," God will finally turn to him and say "Very well, thy will be done." And that is hell, the negation of man's unsundered freedom.

We have so far seen three important things about conversion and the individual. (1) Humanly regarded, conversion is a man's turning towards God as a result of his own decision or sense of need. We have a picture of it in the story of the prodigal son. (2) But there is a deeper cause than this. The gracious activity of God is behind and above and within that decision. "No man can come unto Me, except the Father which sent Me draw him" (John 6: 44). The whole work of redemption is God's alone. Salvation is given by Him, not earned by us. (3) Although God wills to save all men, not all men allow Him to do so. They can refuse the gift; they can resist and quench His Spirit; they can prevent His grace from working in their hearts. A man may need a surgical operation to save his life. He knows he cannot do it himself. But he also knows he has the power and the right to prevent the surgeon from doing it, too.

A problem which worries a great many Christians is the relation between an individual's conversion and his baptism, particularly in the case of infant baptism. It is admittedly difficult, but not nearly so difficult as some people assume. We cannot, of course, be detailed, nor shall we consider the pros and cons of infant baptism, because precisely the same difficulty often arises in the case of adult baptism. It is due to the fact that ours is a very different situation from that of the New Testament Christians. Now the New Testament says a great deal more about baptism than it does about conversion, because in the New Testament conversion always issued at once in baptism, much as in the mission-field to-day (though the interval for preparation is now longer). It is associated with open profession of faith, admission to Church membership, i.e. becoming one of the Christian community, the remission of sins and the gifts of the Holy Ghost. But though the two are intimately connected they are not identical. In an entirely non-Christian environment conversion will always precede baptism; only a convert would wish to be baptised. This was the case in the New Testament. Baptism will then be the outward confession of inward faith and the means of admission into the Christian community. But in nominally Christian surroundings, such as our own, many will have entered the visible Church by baptism (for various reasons) before undergoing the experience of conversion. Baptism, whether as an infant or an adult, does not exonerate a man from the need of conversion, whether before or after; neither does conversion exonerate him from the need of baptism. Baptism, according to the New Testament, brings one into the Church, the sphere of the Spirit's operation, and at

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Baptism the Spirit begins His regenerative work in the human soul. Thus baptism may be the first step, as in the case of a child, and the final one will be the experience of conversion and the confession of Christ in his life; the work which the Holy Spirit began in baptism will then be complete in its first stage. Or baptism may be the climax, as in the case of the newly converted and instructed adult, and lead on to the sanctifying work of the same Holy Spirit. Baptism and conversion, however, are themselves distinct, and neither is dispensable.

We spoke above of the human and divine aspects of conversion. We saw that there was quite definitely in every conversion an act or series of acts (some would call it a process) of human decision. But this decision is never unprompted. A man does not decide out of the blue that he will become a Christian and in this sense be converted. This decision is always response to the Word of God. It is God who takes the initiative, speaking to and reaching out to the human soul in its sin and need, even in its rebellion and pride. The Cross shows this. This reaching out of God towards man is what the Bible calls Grace. It means God's attitude of favour, unmerited and unsought by us. It is the unfathomable wonder of the Gospel. The response which man makes when he answers yes to the grace of God in Jesus Christ is what the Bible calls faith. In every conversion there is the grace of God and the faith of the individual. The grace always comes first, because God always acts long before we do. He hears our prayers before we pray. "While we were yet sinners (not even desiring pardon) Christ died for us" (Rom. 5: 8). This is the way of God. Faith is what follows, sometimes soon, sometimes long after. The conversion itself is what Dr. Emil Brunner has called "the Divine-Human Encounter." It is when God's grace meets with the response of man, out of his helplessness answering yes, and thus enabling God to effect his redemption. And not until a man has encountered God in this living, decisive way, seeing Him in the face of Jesus Christ the crucified, can he be converted.

But because the Christian will go on encountering the living God continually in the new life of faith, it is important to remember that there is a sense in which the conversion experience may be the first of many. From one point of view it is decision, the first decision for Christ. But it will not be the last. Decisions may often have to be new every morning. Too many Christians live on the basis of a past decision which is no longer sufficient to meet the needs. Faith in Christ means continuous decision. It is a living, growing thing. In every new circumstance faith will involve an obedient answer to new demands. The faith of a child is not sufficient

for the duties of a parent. Faith must deepen and expand. In all the changing scenes of life the Word of God is coming to us with new tasks. That Divine Word must be answered by our faith each time there is a new encounter. In this sense the initial conversion will not be an isolated experience; it will be the first of many richer and deeper experiences of God and surrenders to Him.

It is this which puts such great responsibility upon the evangelist, the preacher of the Word. For in almost every conversion there is a human agent. Whether the agent is clerical or lay matters not provided he is a witness to Jesus Christ and able to proclaim the Good News. He must reflect and not obscure the Saviour and so his personality must be truly consecrated. He must be a vehicle of the Word of God, not a substitute for it. He must not be one who "darkeneth counsel by words without knowledge." The evangelist in the New Testament is always pointing away from himself to One whose shoe-lace he is not worthy to undo; he is a runner proclaiming good news which he has received but did not invent; he is but a servant of the Word, a herald. That Good News is simply the Gospel story of the birth, life, death, burial, resurrection of Jesus Christ, the coming of the Holy Ghost, and the glorious hope of the Lord's return in His consummated Kingdom. And it has been the experience of preachers in every age that wherever and whenever the old, old story of Jesus and His Love has been told, there have been conversions. This is the evangelist's immense responsibility and supreme privilege.

If then we want to see conversions in our own Christian community where we have been placed as workers and witnesses, it is well to remember that conversion is always the result of three things. The first is the preaching of the Gospel, the placarding before the eyes of men of Jesus Christ the crucified (see Moffatt's translation of Gal. 3: 1 and I Cor. 2: 1-5). The second is the free response of the individual. He cannot be forced; he must be won. We can pray people into the Kingdom, we can love them into it, we can lead them into it, but we cannot drive them into it. St. Paul's evangelistic ministry is often described in Acts as "persuading them concerning Jesus" (28: 23). The evangelist must not dilute or change or even adapt the Gospel; he certainly must not apologise for it; but having declared it he may have to translate it and explain and reason and persuade. It is this which so often will elicit a response. And this is why preaching must always be followed up by personal work in the form of contact and conversation. But having said all this, conversion is the work of the Holy Ghost. It is only preaching "in power and in the Holy Ghost and in much assurance"

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which is evangelistically effective. (See I Thess. 1: 5 and I Cor. 2: 4.) Further, the very faith by which we respond to the Gospel is itself the gift of God (Eph. 2: 8). The evangelist does baptize spiritual children and St. Paul speaks of his converts in these terms (see I Cor. 4: 15 and Philemon 10 and Gal. 4: 19), but it is always "through the Gospel" and the new birth is "of the Spirit."

Finally, as one might expect, conversion involves a new relationship to God, to the Church and to the world. The Christian is "a member of Christ, a child of God and an inheritor of the kingdom of Heaven." He is a son, growing up into God, by the work of the Spirit, gradually becoming more like Him. This process is only begun at conversion and will not be complete until after death. "Beloved, now are we children of God, and it is not yet made manifest what we shall be, but we know that when he shall appear, we shall be like Him; for we shall see Him as He is" (I John 3: 2). There is a sense, of course, in which all men are children of God. The prodigal did not cease to be his Father's son when he wandered, but he forfeited the rights and joys of sonship. They were his again when he came home. Christians are those who are "travelling home to God" and learning to be at home in His Presence, that in Heaven they may share His eternity.

Conversion involves a new relationship to the Church. This is made evident by the strong emphasis in the New Testament on baptism and on the Christian fellowship or community. It is as individuals that we are saved, but we are saved into a community. The Cross of Christ opens the door to the Church of Christ. It was Wesley who said "to turn Christianity into a solitary religion is to destroy it." In the New Testament the Church is said to be the Body of Christ, through which He works and in which His Spirit dwells. It is in the process of being built (Eph. 2: 19-22) and is not yet complete. But every Christian convert is a member of that Body, with special functions to perform. If he fails the whole Body is weakened and the Head is not glorified. He also has to learn to work in harmony and live in charity with other members of the same Body. This is hard. The divisions of Christendom demonstrate this. St. John's startling words about the criterion of real conversion are not always remembered. "We know that we have passed out of death into life, because we love the brethren" (I John 3: 14). This New Testament kind of love involved both fellowship and unity. To lack either of these is a denial of the central truth of the Gospel of reconciliation. And with this thought perhaps

we should link the words of our Lord: "He that is not against us is for us" (Mark 9: 40). It is tempting to say more, but let this suffice and proceed: many evangelicals have got to get back to the New Testament doctrine of the Church, and they may be surprised to find how different it is from much of the loose talking of interdenominational enthusiasts of recent generations. It is not enough to lay to heart our unhappy divisions; we must do something about them, if the Church is really the Body of Christ and by conversion we are part of that Body.

And conversion means a new relationship to the world. The Christian remains a citizen of this world, with earthly ties and family and civic responsibilities and tasks. Conversion does not exempt him from any of these. But he is also a citizen of heaven (Phil. 3: 20). This will mean that the convert, whilst remaining loyal to any form of government which promotes law and order on earth (see Rom. 13: 1-7), will at the same time be concentrating more and more on the eternal and unchanging world whose climate he is just beginning to breathe. He will want to forge more and more links with that world by prayer and discipline and worship, and to do this he will find it necessary to become less attached to and absorbed in the things of earth. But it will not be easy; there will always be that tumble between the flesh and the Spirit which St. Paul describes in Rom. 8 and Gal. 5, and the striving to master the body mentioned in I Cor. 9: 23-27. This, however, need not imply either a monastic or puritanical abstention from the good things of earth. For the earth is still the Lord's and "all good things around us are sent from heaven above." Self-discipline and denial and separation must have a real part in the convert's life and will bear witness to the genuineness of his faith; but they ought never so to cut him off from his fellow-men as to make him appear abnormal or remote. Jesus ate with the publicans and sinners. He was accused of being a wine-bibber and a gluttonous man. Yet He spent whole nights on the mountain in prayer. In Him is our pattern. There is to be the going into society full tilt, to gladden and witness and minister and win; and there is to be the withdrawal to refresh and strengthen and consecrate and adore. That is why Jesus sent His disciples back into the world as apostles. Those who live close to God need fear no pollution from the world; but those who really do live close to God will share His compassion for human souls, for the thoughtless and wicked and fallen, and will go from the heart of God in the fellowship of the Church to the heart of the world, following in the steps of the Master, to seek the lost. This is the convert's new relation to the world.

The World's Evangelical Alliance and the World Council of Churches

I. By Rev. Alexander McLeish

A Member of the General Council of the Alliance, and Survey Editor, World Dominion Movement

In World's Evangelical Alliance circles the ecumenical idea and outlook is no new concept. Through the Alliance for over one hundred years Evangelical leaders—clergy and laymen—have banded themselves together to promote the cause of World Evangelism, in Prayer for the Church and for one another, and in defence of Religious Liberty. No one can estimate what the prayerful vigilance of the Alliance has meant to the growth of the ideal of world Church unity which has been endorsed by 148 Churches at the first Assembly of the World Council of Churches at Amsterdam.

As I sat through the two weeks of this Assembly I found myself asking the question which many are probably asking, in what way does this new Council affect the programme and work of the World's Evangelical Alliance and other similar voluntary organisations?

The Churches now constituted into a World Council have not formed a new ecclesiastical organisation, but have united to face together certain common problems and to promote mutual understanding leading to closer unity. The Alliance will heartily welcome anything that can be achieved along these lines, for it has always advocated such a united front.

In all the chief concerns of the Evangelical Alliance, however, this first Assembly revealed that it will need the zeal and enterprise which the Alliance can provide by its close touch with the evangelical constituency of the Churches. As one reviews the Assembly's viewpoint in regard to evangelism, for example, one feels that it was too circumscribed to its own Church fields. There were many different ideas of what evangelism was. The missionary urge was not prominent, and only the presence of members from the younger Churches of Asia and Africa kept the problem of world evangelism before the Assembly. Nothing that the Assembly can do here will make what the Alliance can do unnecessary, rather will it make the existence and work of the Alliance the more necessary.

So also in regard to the Universal Week of Prayer where the long history and influence of the Alliance's activities can only continue to serve the common cause. The efforts of voluntary associations in this matter especially are of supreme importance. In regard to religious liberty certain aspects in relation to Governments can be handled better by a Council speaking in the name of a large

number of Churches, and here co-operation would be wise. There are, however, problems of religious persecution and discrimination which can be better handled by an independent and voluntary body of individuals such as the World's Evangelical Alliance, as the history of our country and Empire so amply show.

In all these matters one is forced to note varying degrees of conviction and concern. Especially is this so in regard to evangelical conviction, to which I refer again. Concern for world evangelisation, for example, is far from being given the priority it ought to have in Church Councils. Our theologians do not yet seem to have made up their minds on this crucial question. The Churches themselves for the most part make no provision for an evangelistic ministry within their own organisations. Even at Amsterdam this responsibility was translated into a call for the fuller participation of laymen in the evangelistic task of the Church. The stress seems still to be on the priestly, the teaching and the pastoral functions of the ministry. There will always be the need of groups within the Churches who feel more deeply the urgency of certain tasks and it is here that the World's Evangelical Alliance has an indispensable sphere to fill. In these and other matters the World Council would be wise to encourage all such voluntary bodies and in no way either seek to absorb their activities or limit their usefulness. From what I have learned of the first meeting of the General Committee of the Council I think this will be the policy pursued and that it will welcome the contribution of voluntary organisations to special aspects of the common cause.

There are many reasons why this should be so. Several of these are obvious: only a small secretariat, largely for financial reasons, will be available to handle a great variety of subjects. An example is seen in the action of the General Committee in refusing to appoint a whole-time secretary for evangelism and allocating its interest in this vital subject to the part-time of one officer who will probably be already overworked. The need to reach and educate a larger and larger public in the ecumenical outlook points also to the need of voluntary associations interested in special features of the world programme. A voluntary association such as the Evangelical Alliance also has its "ear to the ground" more effectively than a small far-away secretariat or official bodies can have, and consequently it is able to act more

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promptly itself and call for action on the part of other organisations. It can probably understand the issues at stake better (certainly so in their local aspects) and influence Church public opinion on a wider level than could the ecumenical organisation. Circles of influence in the Churches could thus be touched more intimately and more continuously.

In other words, the ecumenical organisation will be useful for certain purposes; the voluntary association for others. Co-operation will, therefore, be highly fruitful and should be welcomed by both. Hence my judgment would be that, not fewer, but more independent voluntary bodies of individual Churchmen are needed, and their increase would be one mark of the real success of an ecumenical movement. Different bodies will deal with a few specific concerns, the ecumenical organisation will have a hundred concerns from as many directions deposited on its office table. One knows from experience exactly what would happen.

There are, and probably will remain for a long time, many spheres of common Church life outside the major organisation. There are those groups on the margin and outside its influence which can be helped and educated best by the voluntary association and the vital interests of the Church thus brought before a larger audience. Too great concentration at one centre would act in the opposite direction.

There is another characteristic of the smaller group, namely, that of courage of its own convictions and readiness to put them into practice. In the large organisation there is always present the tendency to compromise, to seek to speak with a common voice which may be fatal to decisive action. It will tend

to pronounce only on such issues as meet with a large measure of agreement. It will inevitably move slowly in vital questions of unity and inter-communion. In a passion to be ever larger and more comprehensive it may easily weaken on essentials. This would result in splitting the Church communities, and give support to the contention that every Church union leaves one, and sometimes more, dissenting body behind.

The voluntary association will have no problem of reconciling diverse historical Church organisations and can give its whole attention to the essential basis of unity in Christ. "That they all may be one in us" points in quite a different direction from questions of organic union as usually conceived. In so doing it strengthens the only true Biblical basis of united Christian action, namely, that existing in Christ. If ecclesiastical union follows this essential union well and good, but on any other terms it is not worth having.

The voluntary association has a duty to promote those qualities which the large organisation has always found most difficult, such as prayer, adventurous faith, moral passion and courageous action. These will always be necessary in whatever way the Churches organise themselves. The combination of the evangelical passion and missionary zeal has again and again kept the Churches alive, and it is certain that the desperate condition of the Church in the non-Christian world of to-day calls for the exercise of these qualities more than ever. It is my conviction, therefore, that there is and will be more need than ever for the World's Evangelical Alliance and its witness and work.

2. By The Bishop of Worcester (Dr. W. W. Cash)

A Vice-President of the World's Evangelical Alliance

The recent General Assembly of the World Council of Churches at Amsterdam has been one of the most notable gatherings of modern times. It is an event of great significance to the whole of Christendom. Churches and Denominations are adjusting themselves to this new fact of an ecumenical movement that draws them together in fellowship and co-operation. Something is happening when one hundred and forty different Churches agree to unite in a World Council for the promotion of spiritual unity and for the extension of the Kingdom of God throughout the world.

It is not only Churches that must adjust themselves to this fact. Missionary Societies and other Christian organisations must face this new situation. The World Council represents the climax of a movement that had its inception in the Missionary Conference at Edinburgh in 1910. It was due to Dr. Mott's inspiring leadership that Churches and missionary organisations began to work with

an increased harmony, to embark upon joint enterprises and to discover a new spiritual fellowship. The basic influence that began to operate was a change of attitude, Christian to Christian and Church to Church. In the old days Christians seemed to emphasise the things that divide, to build walls and divisions, and to spend a good deal of time in criticism one with another. The changed emphasis meant that Christians sought to stress the things that unite and put them first. They agreed to do what they could in united action. I believe this changed attitude initiated one of the biggest movements of the Spirit in all Church history.

As long as we emphasised our divisions and indulged in negative criticism one of another, we closed the door to the working of the Spirit of God. The history of the past thirty-eight years shows a very wonderful guidance of God in this co-operative movement. I have personally studied it in many parts of

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the world. I have watched its growth throughout the whole period from Edinburgh, 1910, to Amsterdam, 1948. As a delegate to Amsterdam I can speak therefore from personal experience, and if I may say so, from a deep conviction that this thing is of God. If I am right in this, then I must adjust my thinking to this new fact, and my religious attitude to other Christians and Churches must be regulated by this urge of the Spirit to draw us together in fellowship and harmony.

I want to underline this changed attitude of Church to Church and Christian to Christian, because it really is a mile-stone in Church life. Here I imagine difficulties will arise in some people's minds. Has this World Council an adequate credal basis? What guarantee is there that it will not compromise with the fundamental truths of our Faith?

Only those Churches that are prepared to accept Jesus Christ as God and Saviour can be members of the World Council. This is its basis and it was endorsed again at Amsterdam.

The second consideration is that Churches must vote themselves officially into this World Council. It is not a Council of Christian people from many Churches, but is the Churches themselves, acting officially, who form the Council. This is illustrated in the case of the Church of England. Along with other Churches it received an invitation to become a contributing member of this World Council, and by a vote of the Church Assembly it was agreed to join the Council and to contribute to its funds. The World Council therefore has no existence except in the co-operating Churches. It is not a super Church. It has no authority over the member Churches. It draws Churches that for centuries have been divided into a new and enriching fellowship.

A third point to bear in mind is that all this has happened at a time when the Church of God is being more menaced and threatened by anti-God forces than ever in its history.

I believe that God began this movement when He thrust out His missionary servants at the dawn of the nineteenth century. Henry Martyn, Carey, Livingstone and a host of others made the Church worldwide. The God who initiated this was working to a plan, and after a hundred and fifty years that plan begins to take shape and God's design to be made clear. Surely it was for this very day in which we live that God began to send forth His servants one hundred and fifty years ago. This century and a half has been a preparation that in this day when we face so many and grave dangers, the Church might be world wide, operating in all lands in its witness to God revealed to mankind in Christ. We met at Amsterdam in the face of a world crisis,

and yet we met with a triumphant sense that God reigns. Together we registered our faith that in a world in disorder God has a design, and we planned together to interpret this, as we were seeing it, to the nations of the world.

My last question is naturally, what should be the policy of the World's Evangelical Alliance in its relation to this World Council? May I suggest that we should answer this by recording what God has been doing through the past century to bring Christian people to a new understanding, as was evident at Amsterdam? I have seen a good deal of the work of the Evangelical Alliance through the Universal Week of Prayer each January in many lands. What the Alliance has sought to do through prayer all these years of its existence, God has blessed abundantly, and the Alliance can rejoice in its share in the new oecumenical spirit of co-operation.

When revival came to England through John Wesley, it was only one of the movements of the Spirit. The Moravians were being blessed in Herrnhut in Saxony, a group of young students in the U.S.A. was founding Protestant Missions in America, the Church of England was awakening to a new spiritual life. God was at work in many ways, fulfilling His purpose, preparing for a new day, using many different types of people, calling His Church to face a world situation not unlike our own. The Napoleonic war and a growing poverty in England filled people in those days with fear and despair. It was then that God broke through in a new spiritual awakening.

To-day in another crisis God is again calling us to close our ranks and to meet the challenge of the world with gallant and high-hearted happiness, and to make the Gospel the one redemptive power for men and nations.

It is our high privilege to be allowed to share in this oecumenical movement, to feel again the release of the power of the Spirit, and to join with Christians in all lands in winning the world for Christ.

Such was the vision we captured and the inspiration that came to us as we met day by day in Amsterdam. The Assembly drew into its fellowship British and Americans, Africans and Indians, Chinese and Japanese, Germans and French. Delegates came from the far corners of the earth, from many parts of the world unexplored and unknown one hundred or a hundred and fifty years ago. They came together, all owning a supreme allegiance to Christ as God and Saviour. There were leaders with world-wide reputations, and there were humble folk who in their own sphere were proved evangelists of the Gospel. I have seldom listened to a greater challenge to witness to the saving and converting power of Christ than that given by Bishop Stephen Neill at a plenary session at Amsterdam. The section of which I was a member dealt with this subject of evangelism, and the personal

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testimony given by one speaker after another as to what the Gospel meant to him and to his country was like the building up of a new evidence for the truth of Christianity—the evidence from experience. The impetus given to world-wide evangelisation by such a gathering must have been immense.

Those who were at Amsterdam have now scattered. They have taken with them to their own countries the call to a new crusade. The Assembly was a wonderful example of the new attitude mentioned above of Christian to Christian. Having shared together in this fellowship, the delegates go out into all the world as interpreters of what God said to them when they met in the first General Assembly

of the World Council of Churches. I think perhaps uppermost in all our minds is now the resolve that we cannot withhold the right hand of fellowship from anyone who loves our Lord in sincerity. All this must mean a greatly increased growth in co-operation and strengthen our bonds of prayer together and understanding among the Churches. It will thus increase the whole spiritual output of the Church.

If we are interpreting God's will aright and are faithful to His Word to us, may we not look confidently toward a new day of God in the history of the Church, and a more powerful witness by the World Church to all mankind?

3. By Rev. P. W. Evans, M.A., D.D.

A Member of the Council of the World's Evangelical Alliance and Moderator of the Free Church Federal Council

Certain religious interests have an affinity for other concerns, so that those who devote themselves to one domain of Christian activity are also to be found involving themselves in related matters. There are twin truths and connected tasks. Thus we find that the people who have the missionary purpose are also those who support Bible Societies, since the first requires the second for its achievement. The Evangelicals of the last century were also the champions of social reform, for it was unthinkable that hindrances to the spread of the Gospel should be left untouched, nor could those for whom Christ died be left in avoidable suffering and degradation. It would be interesting to make a list of these connected enterprises; it might reveal to some surprised people the large-mindedness that follows from the large-heartedness caused by the love of God being shed abroad in our hearts by the Holy Spirit.

A yearning for Christian unity has been a constant accompaniment of an urgent Evangelism, as the history of the World's Evangelical Alliance shows. This Alliance gathered, and still gathers, its members from different churches, and the basis of their union is like-mindedness. They share a common conception of the meaning of the Gospel, and agree in putting that Gospel-unity above differences of opinion about Church order, problems of ministry, or minor theological variation. The usefulness of that type of union among Christians has been shown also in such assemblies as Keswick Convention.

Another type of Christian union is that of organised churches, resulting in federations for carefully defined purposes. As far as I know, the earliest example in Britain of a union of churches was the formation more than fifty years ago of the National Free Church Council, now the Free Church Federal Council. The earlier Council had two forms of

membership; there were officially affiliated churches, but also there were very many personal members. This combined to some extent the two types of union. Nowadays, the Free Church Federal Council is practically altogether an association of churches. They are churches, however, who are of one type as regards the relation of Church and State, and they limit their membership to those bodies which accept the central Christian faith. In particular, they insist on belief in the deity of Christ.

A still wider combination of Churches has led to the setting up of the British Council of Churches, which includes Anglicans and Free Churchmen. With every widening of the boundaries of union, more variation is included within the union. Nevertheless, these wider unions are justified on the score of necessity, since there are common interests of churches for which their joint action is essential. Then, too, the growth of intercourse and mutual acquaintance is to be reckoned amongst the gains. We learn more of another church through friendship with the people in it than by long-range controversy about its errors.

The World Council of Churches is the widest example of church union since the Reformation, and we who are concerned both about evangelism and Christian fellowship have responsibility for the formation of a judgment about it. As one who was present I offer some account of it. Conscious of the limitations and pitfalls, I yet feel that the fuller union of Christian churches is an adventure worth essaying, and we cannot adventure without taking risks.

For a very busy fortnight, in a festive and gaily decorated city, nearly a thousand representatives met in continuous discussion and fellowship. Three hundred and fifty were, like myself, directly appointed representatives

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of member churches; of that number about one-fifth were laymen, and one dominant note of the Conference proceedings and decisions was the stress laid upon the necessity of developing the witness and service of the laity. Nothing was more prominent throughout than that. In addition, there was a company of Alternates, who had rights of discussion but not of voting, and a third section was composed of youth delegates. The three sections met in parallel sessions, and communicated their findings to one another, so that the final statements speak the mind of official representatives, of laymen as well as ecclesiastics, of youth as well as of age. The main theme of the assembly was "Man's Disorder and God's Design," and four sections considered aspects of this, for which preparation had been made by preliminary groups, who issued material for guidance. It is impossible to summarise all that went on in these sections; to me it was fascinating to listen to the debates and to relate what was said to the speaker, the church he represented, and its recent history. We could not miss the hint of tragic experience in continental Christians, nor the buoyant faith of those who represented the younger churches.

Possibly many would have been surprised had they been present to hear the value ascribed to all forms of evangelism and all types of evangelist. The old fashioned kind of mission, with its large crowds and spectacular appeal, was said to have still much possibility of usefulness, and tribute was paid to many evangelists, amongst whom D. L. Moody and Evan Roberts were specially named. We were assured again and again that the Council was not, and never could become, a "super-church"; its recommendations are but recommendations, and though they have the authority of their source they are not binding on any communion that does not care to accept them. We were warned also that Christian unity is not an end in itself, but is to be sought as instrumental to the spread of the Gospel. Much emphasis was laid on the truth that Christ builds His own Church; in Karl Barth's words "we are God's witnesses, but not His lawyers, engineers, technicians or administrative directors. . . . The kingdom that we show to the world must be God's kingdom, and not merely some kingdom to which we give our approval."

The strongest influence in the Council was exerted by America and Americans, though one hundred and forty-seven different churches were represented, and delegates came from forty-four countries. The Council chose as its Hon. President the veteran Dr. John R. Mott, who in accepting office described himself as a layman, and reiterated the call to develop the lay resources of the Church.

Inevitably differences appeared, and I count it a merit of the Council that they were frankly

facel, not muffled up in an ambiguous formula. The gulf between the typically Protestant and Catholic points of view was plainly stated to be at present unbridgeable. My own observation revealed no danger of blurring essential distinctions, and the fact that the differences were first stated in small companies enabled each side clearly to see what the other held. Errors are more likely to be overcome by discussion round the fireside in a home than by slogans shouted at one another across the street; my simile requires, of course, that the door should be opened and an invitation given to that fireside discussion. The door has often been tightly closed; it was opened in Amsterdam.

There were some queer people there—everyone would agree! Doubtless those whom I thought queer would hold the same view of me. The Eastern Orthodox Churches had strangely-garbed representatives, with ideas that were sometimes stranger than their attire. Yet they came, and there was no discord in the assent given by all to the Apostles' Creed, which at the opening service every one of us repeated in his own tongue.

The outstanding event of the Council was the impressive Communion Service, held in the Nieuwe Kerk on the second Sunday, when nearly eleven hundred Christians came forward to the Lord's Table and received the Bread and Wine at the hands of eight ministers, none of whom had been episcopally ordained. I had the sacred privilege of being one of these eight. Archbishops and Bishops, Lutheran and Reformed, Asiatic and European, black and white, people of all races, castes and colour shared in the simple observance. Many were present who felt they could not participate in the reception of the sacred elements, but they knelt meanwhile in prayer. Inter-communion officially and universally was not attained at Amsterdam. There is still the disagreement between those who regard union at the Lord's Table as only justified when other differences are settled, and those—like myself—who believe that it should be the starting point. Nothing, however, can alter the fact of this widespread union at the Lord's Table, and it is sufficient in itself to outweigh any hesitations of mine about the World Council. Mistakes may be made, and there is need for prayer and careful thought, but I am sure the venture was justified, and that in the Council we have an instrument of fellowship, of joint action within the limits the constitution of the Council makes possible, and of mutual service and counsel.

The wider union does not make unnecessary the associations which have a different constitution. Their more clearly defined basis of agreement renders their fellowship more intense and delivers their witness from ambiguities.

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In particular, of course, the World's Evangelical Alliance has the advantage of its clear witness to Protestantism. Its long history endows it with the strength of that which has been tested. To forsake the old for the new

would be foolish in the extreme. I would experiment with the new, yet would not abandon the old form of co-operation; both seem to me to be needed; and Christ has owned both.

The World's Evangelical Alliance and the Challenge of Youth to the Churches

That youth occupies a more prominent position in almost every sphere of life than perhaps ever before is without question. How often do we hear that the hope of the future is in the hands of the Youth of the Country? In the Victorian age the saying that children should be seen and not heard was very largely carried over into the adolescent period and young people were suppressed and kept very much in the background. To-day the pendulum has swung to the other extreme. Even so far as children are concerned, they have a much more prominent place both in the home and elsewhere, than used to be the case.

We are steadily arriving at the time when the State takes more and more responsibility for the welfare and the development of children. The increased facilities in the form of child welfare centres, clinics and education are having a marked effect on the outlook of the modern child. In addition to all this, however, a great deal is being done to capture the attention of the adolescent child and the young people of to-day in the secular realm, outside the sphere of education. The formation of youth clubs, cycling clubs, all kinds of sports clubs, youth hostels and holiday centres can fill up almost the whole of their leisure time. Uniformed youth organisations are also as strongly supported as ever and have a great appeal to large numbers of boys and girls.

The vast majority of these young people are growing up to-day with no knowledge or interest whatever in religion in any shape or form. They are, in fact, almost entirely pagan. One of the chief causes for this is complete lack of any religious training in the home, while religious education in the majority of schools leaves much to be desired, though attempts are seriously being made to deal with this problem in some quarters. A sad commentary on this is the rapid increase in juvenile delinquency and crime among young people. In statistics recently published the age group in which there were the greatest number of convictions was thirteen.

While there has been a great increase in organised activity among young people there has been a steady decline in Sunday School attendance in every denomination. Perhaps one of the chief reasons for this is that the Church as a whole has failed to capture for Christ and to hold recent generations of children. For the most part its methods have remained old-fashioned and its buildings unattractive. Little attempt has been made to increase the standards in the Sunday Schools to compare with those of the well-run day schools. It is increasingly hard to find suitable teachers, consequently this important task is allotted to anyone willing to try their hand at it, however unsuitable. Often there is little or no training and discipline is very bad. A child is very quick to notice all these deficiencies. The opening of Sunday cinemas almost all over the country has had a serious influence against attendance at Sunday Schools. It is not without significance that this steady decline of Sunday School attendance and influence among young people has followed the undermining of the authority of the Scriptures, brought about by higher criticism and other theological teaching, largely emanating from the continent of Europe during the last century. This teaching has also had a very profound effect on religious education in the schools.

There have been three main movements in the various denominations spreading throughout the country during the last hundred years. These three movements being Modernism, Liberalism and Ritualism, none of which have given a sufficiently clear and challenging call to attract and capture the allegiance of young people in recent generations.

It is also not without significance that the only Church which is extending its influence in a marked degree, particularly in this country and the United States is the Church of Rome. It is a well-known fact that their principal "missionary" activities are amongst the children. They have proved by many years of experience and experiment that if they can influence the children, even while still very

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young, they have made converts for life. Their message is uncompromising, their authority unquestioned and their challenge to loyalty imperative. Thus having captured the child while he is young, they largely succeed in retaining his allegiance.

The political parties, too, have learned this lesson. In every degree of the political scale there are increasing activities to capture the young people. Vast organisations are training the youth of to-day in the various political creeds. Leading in this field are the Communists, who in all manner of subtle ways succeed in infiltrating their influence and teaching into schools, clubs and many activities among children and young people. They also are very successful in their activities amongst the youth in industry throughout the country. Literature is also used to a very great extent. They, again, have an uncompromising message and it is obvious to the young that they mean business and so they follow.

Thus, the two most sinister and powerful movements in the world at the present time are in the forefront of capturing the allegiance of the children and young people. Youth is receptive to new ideas, always on the lookout for adventure and excitement, very susceptible to hero-worship and anybody who takes a strong line and gives leadership is almost sure to find a big following of youth, no matter in which direction the path may lead.

It is a tremendous tragedy and one which will have far-reaching effects on the generations that lie ahead, that at the present time the vast majority of young people and children of to-day are completely lacking that clear-cut Christian teaching based on the authority of the Bible and claiming allegiance to Jesus Christ which would influence them for the whole of the rest of their lives, and make them a great influence for good.

In a recent book* written by the Bishop of Chelmsford, he says: "I have always counted it as the greatest blessing in all my life that I was so favoured as to be given this teaching in my childhood. For I am more confident than ever, that the real heart and core of vital religion lies in the recognition of the reality of God and the personal relation of the self to Him, which can only be rightly adjusted through the sacrifice of Christ."

In spite of the prevailing materialism to-day and the failure of the majority of the churches to influence a large proportion of young people, there are, however, hopeful signs. It is significant that during the last 50 or 60 years many movements have come into being right outside the denominations, for the express purpose of reaching young people with the

message of the Gospel, though in many instances working in harmony with them. The marked success and steady growth of these movements has been quite remarkable. Demonstration has been given to the fact that a response is still forthcoming when an uncompromising challenge calling for allegiance to Christ is proclaimed, based on the authority of the Word of God. This, in spite of lack of home training or background of regular teaching. It must also be said that this response is by no means limited to those societies and movements working outside the Churches. In many Churches where a clear, definite, authoritative message is preached young people respond and become loyal and regular Church workers and members.

Unfortunately many attempts are made both by the Churches and other movements to try to reach young people by compromise and by attempting to introduce methods of entertainment and other so-called attractions. Generally speaking, these fail dismally to hold young people for long. They are a poor substitute for what the world can offer, effective competition with which is quite out of the question. The young people too, are quick to see the bait and often resent attempts to catch them by such methods. The stale bun and cup of weak tea is a poor substitute for the warmth, the comfort and plush seat of the local cinema!

Large numbers of young people are growing up to-day who have been brought into vital touch with Christ by movements outside the Churches, and the many interdenominational evangelistic efforts of recent years, who have no real spiritual home and who are not members of any Church. There are numerous small groups of young Christians meeting for prayer, Bible study and fellowship in schools, colleges and universities, business houses, factories and industrial works of all kinds. In many of these places the numbers attending weekly meetings are greater than ever before; and it is a most encouraging indication that there is a hunger on the part of young people, and response to the more serious challenge of life which cannot be found in the cinema, the dance-hall or the race track.

The fact remains, however, that there is a tremendous challenge to the Churches of the present time to bring these young people into their membership and fellowship. In the long run it is undoubtedly true that young Christians who go on in the faith to become living witnesses for Christ and who take their share in the life of the Christian community cannot remain isolated from such membership. Isolation inevitably leads to ineffectiveness. Before youth can be captured, however, the Christian Church must affirm its belief and declare its policy. It is for this reason that the World's Evangelical Alliance is planning in

* "Reflections of a Back Bench Bishop."

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the near future a nation-wide Affirmation of great Truths which have largely been set on one side by the majority of our fellow countrymen. If the small minority of those within the Churches can be awakened and the young people really made to see that the Church means business and is in deadly earnest, it may be that it can again be the means of bringing thousands of young people into vital touch with Christ. For the first time in its

history the Church has a deadly rival. Communism is far more than a political ideal. It is a religion of the most sinister kind which has yet arisen on the face of this world. If the Christian Church could learn from its methods and be unshaken and fearless in proclaiming the glorious Gospel committed to its trust that revival for which the Church has been looking and praying for so long may begin.

F. ROY CATTELL.

Continental Evangelical Life and Work

The German Evangelical Alliance We continue to receive inspiring reports of the work of the World's Evangelical Alliance in Germany. We quote a letter full of interesting details of the work of evangelisation. The writer's reference to the usefulness of the German hymn-sheet, printed in London and distributed through various branches of the Alliance in Germany, prompts us to mention that so widespread has been the demand for this hymn-sheet (in itself a silent word-witness to the saving power of Christ), that we have ordered from the printers a further edition of 20,000 copies. These are being sent to Germany (we hope before the end of October). Unfortunately the cost of paper and printing is heavy, no less a sum than £80 is involved. Friends interested in the evangelistic power of this hymn-sheet have provided half the amount quoted. We should indeed be glad if others are prompted to help in this channel of Alliance service and work in Germany. The hymn sheets are being forwarded to Germany on behalf of the Alliance by the foreign department of the Salvation Army—whose announcement "where there is need there is the Salvation Army" is justified and warmly acknowledged and appreciated by the Council of the World's Evangelical Alliance.

A Letter from Hamburg The following letter from Hamburg will be read with interest by all our readers. Let us not forget the place and power of prayer for correspondents and all who in Germany seek to make known the one Healer of war wounds and sin-stricken hearts. "I was fortunate enough, at a friend's house, to get hold of a copy of EVANGELICAL CHRISTENDOM. I found it most captivating to read the articles and the news in it. So you too view the rise of the World Council of Churches with alarm. So do I. Thank you for sounding it so distinctly, thus backing me in my arguments with brethren here.

"It was furthermore with great interest that I read the account of Dr. Schneek's work here as a chairman of Hamburg Evangelical Alliance. I can fully appreciate it now since

I have been watching him devoting all his energy to maintaining unity among the Evangelical people and entering into all the chances offering themselves with united efforts of theirs.

"I am a Hanover Methodist minister and have come here to help in a youth campaign organised by the local Alliance presided over by Dr. Schneek. There were ten places, all over Greater Hamburg, where we began our meetings simultaneously. For six nights we gladly witnessed great numbers of youngsters following our appeal. There were about 2,000 of them on a daily average. At the end of this enterprise we had a final youth rally where we counted even more than 3,000, gathered both in St. Petri Church and in an overflow meeting in a huge hall.

"What a triumph granted by God to Faith adventure. Scores of youngsters stayed behind after the meetings to enquire what the way was like to a full-orbed Christian life. How many questions were asked and answered; and many an earnest seeker could be helped to push through to the Cross and its forgiving miracle.

"These were the encouraging news facts we told one another when we would meet in the morning for exchange of experiences, as we did every day. We were twenty ministers called from all over Germany to lend a hand here. What a fine precedent of harmonious co-operation. We enjoyed our fellowship and willingly agreed to tell the local people everything we had noticed as inadequately or wrongly prepared, for this campaign was to be a first experimental one.

"Still Hamburg's Christian youth did prepare well. Or would you consider it a mere nothing to have 155,000 handbills printed under the present conditions in Germany, and 3,000 posters? To reach this target they had to glean nearly 4,000 lbs. of scrap paper, a gigantic amount in poor stripped Germany. But they went for it in a remarkable harmony. The Evangelical Alliance in Hamburg is indeed a fact no longer to be overlooked.

"There is another thing I am grateful to you for, the Evangelical hymn sheets in German. The other week we had a campaign

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in Lubeck, another North German town. The meetings were to take place in a newly opened church, which was a gift of Swedish Methodism. When I prepared for them it occurred to me that we might be badly handicapped by the lack of hymn books, since that congregation had suffered total loss of their property during an air raid. I made it a subject of prayer strolling about in Lubeck streets. I felt led to enter a bookshop. What a surprise to find there piles of your hymn books. I immediately bought 1,000 of them and, indeed, we nearly used them up. People are so hungry for these experience-breathing hymns. They proved excellent material for these revival meetings, with upwards of 50 people the Lord called out to embody into His One and Eternal Church.

"To-day Germany offers a splendid opportunity, even a challenge for scattering the Gospel seed. It may be a short spell though. But the Evangelical Alliance is on the alert. May the Lord graciously ward off both complacency and dependency until He comes."

Message to the Blankenburg Evangelical Alliance Conference On behalf of the Council of the British Organisation of the World's Evangelical Alliance the General Secretary forwarded the following message to the Evangelical Alliance assembled at Bielefeld.

Dear Brethren and Sisters,

I am writing to you by special request of the Council of the British Organisation of the World's Evangelical Alliance, first to send our warm greetings to the Committee of the now historic Blankenburg Conference of the Evangelical Alliance, and to all assembled in the name of the Alliance and of our Lord Jesus Christ at Bielefeld.

The World's Evangelical Alliance is called, in these anxious days, to renew its strength and this is a promise intimately associated with prayer; and united prayer, for "they that wait upon the Lord shall renew their strength . . . they shall run and not be weary and they shall walk and not faint." In this light the Evangelical Alliance is indeed making a "New Advance" since the commemoration of its Centenary in 1948. You will know—as I hope, that in Germany itself and in all sections—new contacts are being made between those who, though representing different communions, are "all one in Christ Jesus." The Alliance seeks their unification through "the unity of the Spirit in the bond of peace" which has been the motto of the Alliance for over a century and is to-day a source of its strength throughout the civilised world. This is a matter which not only concerns the one Church of Jesus Christ, but has its application to international unity and peace. The Alliance exists to make all people realise that the spiritual basis of any "U.N.O." organisa-

tion should be the "' Word of God " and the Gospel of our Lord Jesus Christ. This is what is needed to unify Germany. This is the bond which, if sought—but at present unhappily excluded at Lake Success and elsewhere—will permeate the nations with that respect for the "righteousness which exalteth a nation" and the goodwill, including everything contained in the "Four Freedoms."

May I close with this reference to a much-loved servant of God, one of the founders of the Blankenburg Conference and the beautiful Alliance House in Thuringia—I refer of course to the late Miss Anna von Welling, who was the first translator in German of a hymn which is given first place not only in your own *Lieder des Glaubens und der Gemeinschafts*, but also in our English hymn books. The hymn is:

"The Church's one foundation is Jesus Christ her Lord,

She is His new creation by water and the word.

Elect from every nation, yet one o'er all the earth,

Her charter of salvation: one Lord, one Faith, one Birth."

Greeting you with John 17: 21, on behalf of the Council of the World's Evangelical Alliance, British Organisation.

I am, your sincere Brother in Christ,

H. MARTYN GOOCH,

General Secretary.

July, 1948.

Hungarian Evangelical Alliance We are cheered by the receipt of the following letter and news from Hungary:

"We received with many thanks the programme for the Prayer Week. In compliance with your request we returned one copy duly signed with our address. At the same time we should like to avail ourselves of this opportunity to give a short report of the Hungarian Alliance.

"During the war and also since the end of the war from year to year the Prayer Week used to be held with an ever increasing inquiry. While in 1947 we received reports from 62 places where the Prayer Week was held, in 1948 already 127 places have sent us good news about the Prayer Week of the Alliance. In many country places the brethren received such mighty blessings during their Prayer season, that the desire awoke to repeat it several times during the year. As a result there are some places where the Alliance has Prayer meetings every month.

"In February, 1948, the first term of the Bible School of the Alliance with 50 pupils started for a period of two years. The burden and care of this school is carried by the different groups, which was also a good means to bring them and link them more to each other. But the spirit of the Alliance was also perfect in the pupils of the different

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churches and congregations. For our Alliance members in the country we had a correspondence course of the material of the Bible School in Budapest.

"At the end of June the first Alliance Conference was held, which was rather meant for Christians of a living faith to go ahead on the way of sanctification, than for evangelisation of outsiders. The main theme of the Conference was "Revival." Our friends who visited foreign countries reported on the revival experienced throughout the world, and were searching in the light of the Gospel God's command to us here in the interest of a revival. We could see, that the Lord gave us the promise of most wonderful revival among our folk, moreover already signs, and now it is up to us to carry each other's burdens, in mutual esteem and love, each on its appointed place, faithfully witnessing for the Lord Jesus Christ.

"Our love and interest towards each other already reached the level, that we do not merely meet for common Prayer-hours, but also discuss our visions that may be somewhat different. In May, 1948, we had a conference of that kind in the course of which we tried to frame the following notions and visions, trying to bring them closer to each other: Church, Congregation, Communion. But besides this kind of meetings we also began to arrange meetings aiming to deepen faith, and encouraging growth in our Christian life. At the end of this summer we also planned an eight days' conference.

"We would ask you most sincerely to remember the work of the Hungarian Evangelical Alliance before the Throne of Grace in your prayers and supplications. Rejoice with us in the abundant grace the Lord poured upon us in these years. Also pray for us that we may be faithful witnesses of the Lord Jesus Christ among our people and with our good testimony may be built into the service of the only true Church of the Lord Jesus Christ.

"With warm Christian love.

"Yours most cordially in our Lord Jesus,"

(Signed) JOSEF FARKAS,

General Secretary.

Budapest.

October 1st, 1948.

Gypsy Gospel In the year before the World Mission of War of 1914-18, a little group Switzerland of courageous and faithful Swiss men and women started an organisation to help the Gypsies, which has been kept alive until to-day. A great number of nomad gypsies had at that date migrated into parts of Switzerland and Eastern France, as well as Upper Alsace. Throughout Switzerland relief stations were organised to help these wanderers, who were often in an utterly destitute condition. Not only material help

was afforded, but also religious assistance was given with the aim of bringing the Gospel to the gypsies. The initiative in this relief work came from representatives both of the National Church and of Free Churches, especially the Methodist Church.

A year later war broke out. About 100 gypsy families were given hospitality in sundry places; the men were cared for at Witwil, where they could partly earn their living by agricultural work. Women and children were brought to the homes of the Salvation Army at Zurich and Geneva and there enjoyed a happy time. An enlarged committee was constituted, headed by the founders of the G.G.M., Benjamin Niederhauser and Mrs. H. de Lorber, a clergyman's wife. A bulletin, with the sympathetic title "The Friend of the Gypsies," was successful in eliciting interest on behalf of all these "Zigeuner."

After the war ended the gypsies (who were not allowed to live in Switzerland as nomads) left Switzerland and settled down in Eastern Europe whence most of them had come. From this time onwards, the G.G.M. of Switzerland no longer confined its activities to gypsies in Switzerland, but broadened its work northwards and eastwards. In Czechoslovakia and Yugoslavia, evangelists were engaged to spend part of their time in regular contact with a number of gypsy tribes, and during that period the brothers Johann Rohacek and Michael Rohacek were the most remarkable agents of the G.G.M. Furthermore, the Berlin City Mission was supported in its unceasing care of the various gypsy settlements in the suburbs of Berlin. Other centres of interest were the German province of Saxony, Slovakia, Bukovina, and last, but not least, Bulgaria. B. Niederhauser, himself a merchant, never ceased on his innumerable trips through the Danubian and Balkan States his untiring missionary efforts on behalf of the G.G.M. until his death in 1935.

The following years seemed to be a phase of transition. A certain decline of interest cannot be denied, but under the leadership of Peter Jesler (1938-1941) the G.G.M. gave evidence of a true revival. Contact was re-established first with Bulgaria and, later on, with practically all other Balkan and Danubian States including Czechoslovakia. Missionary work through resident pastors, evangelists and colporteurs is encouraged in an increasing measure, and educational experiments among gypsy youth and their elders in various places have met with some success, especially in Bulgaria. The question of printing and distributing Bibles, single Gospels and parts of the Bible, as well as tracts and hymn-books, in different Roman dialects is given close attention, in co-operation with the British and Foreign Bible Society in London and its representatives in the various countries in which gypsies sojourn. By contributing to the

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Gypsy Love Society, the G.C.M. does not dissent from its own fundamental objectives, i.e. to bring the Gospel to the gypsies and to contribute to a certain degree to their social welfare. But it welcomes the ethnographical and philological work of a neutral corporation of linguaphiles in its search for a more sym-

metrical understanding of the gypsy people throughout the world.

The G.C.M. remains conscious of the difficulties attaching to any social and evangelistic work among gypsies. However, it is inspired by an unshaken faith in the power of God and His Word.

Reunion Notes

Evangelism Since the issue by the Council of the World's Evangelical Alliance of its Statement on Evangelism (copies can still be supplied) there have been evident and notable signs that different parts of the Church of Christ are more than uneasy by the absence of a living Gospel in their midst. It is becoming recognised and admitted that unless Christianity becomes aggressive and attacks frontally the citadels of sin—which are the hearts of men—we cannot hope to see the Kingdom of God come in power. The Churches are weak because they have lost the power of Evangelism. Nevertheless people everywhere are seeking help, and never were those who regularly attend the means of grace more ready to hear positive teaching and to follow the leading of the Holy Spirit. The Bishop of London realises this, and it no doubt lies behind the elaborate preparations being made for the London Diocesan Mission in 1949. The Free Church Federal Council too have embarked on a campaign of Evangelism, and notable advice has been passed to their numerous local Councils in printed form. Evangelicals of all Churches recognise that unless they affirm their faith and do their duty their place in the spiritual life of this country may be lost. There is full realisation too that God is calling the World's Evangelical Alliance to give an even more direct lead in the work of Evangelism. The Alliance stands outside the Churches, and yet is within them all! It affirms great fundamental Truths without which a Church cannot exist or live, and unites as members of the Universal Church, the "One Body" of Christ, all who as Evangelicals hold these fundamental Truths and consecrate themselves to the service of the one Lord within their own Churches. These may be in the minority, but minorities count and there is a world of truth in the words "a little one shall chase a thousand."

Have we a Message? In some directions we hear the enquiry "Have we a message for the present age?" If the trumpet give an uncertain sound we cannot expect to see the people rally to its summons. There will then be no preparation for battle that will lead to great victories for the Cross. We are as well aware as others

of the increasing complexity of modern social and religious problems, of the surging insistent life that surrounds us and of the inability of men to grasp the situation as a whole. But if we wait until we understand and are able to diagnose conditions we shall wait until the crack of doom. While men hesitate to make up their minds, souls perish and multitudes drift to their eternal loss. The creeping paralysis that has overtaken so many Church leaders is due to the undermining influence of what is called Modern Thought. We are in too great anxiety about human verdicts and therefore do not employ the Divine remedies. After all Christ does not deal with symptoms—He is concerned with the root disease. When all our ills are analysed they are traceable to sin in one form or another. If men turned from sin to God and had faith in the Lord Jesus Christ, the problems of statesmen would become easy, and the paralysis of theologians would come to an end. We spend our strength searching for what has been revealed in Holy Writ and forget that what has been hid from the wise and prudent has been revealed unto babes. The message that can save mankind is written broad on the pages of the New Testament. It is the old Gospel message of ruin and redemption—of Salvation through faith in a crucified and a living Christ and if He be faithfully proclaimed He may be trusted to apply Himself to the sin-stricken hearts of men. Have Churches and Christians lost sight of the fact that "Paul may plant and Apollos water," but the increase comes from God alone?

Affirming We must have a definite message to the people if they are to be gained for Christ. As long as preachers talk about things and affirm nothing, save a vague, optimistic view that God is good and will not judge harshly the sinner, there can be no hope of revival. Even the existence of a Personal God is left an open question by some, who revolt against traditional theology. The Cross is the divinely appointed way to Salvation, and man needs salvation from sin, and power to live a godly life just as much as ever he did. The great mysteries of life remain with us, and the fancy craves that attract so many are the result of

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unfaithfulness in preaching the Christ of the New Testament—God and Man who died for sinners, and rose again to give them the power over sin. The young, strong and free of to-day are no different from their fathers. They have to meet the same temptations and they have failed just as much as their fathers. When the Gospel reaches them, they are just as noble in their sacrificial work as their parents. But they are not being reached and this means that the Church is not being recruited by a stream of young volunteers. A lack of definiteness in the pulpit is being accompanied by a falling off in the pews. The two go hand in hand. If a man has no definite Gospel to preach he fails in his mission, and the absence of definiteness in one pulpit carries with it a distrust in Christian teaching among those outside. We are in the presence of the most solemn call that figures have ever made to Christian people. Is England to be allowed to lapse into Paganism in the Twentieth Century? That is the question of questions for all the Churches.

"Stand Fast" Dr. R. F. V. Scott, Minister of Scot's Church, Pont Street, who has just celebrated in

London the semi-jubilee of his ordination has endeared himself to many through his testimony to abiding Christian Truth. We pass on to our readers an uplifting message contributed to the *Sunday Times* (October 17th) constituting a call to all Christians in these anxious times to "stand fast in the liberty wherewith Christ hath made us free." Dr. Scott said:

"We should be grateful to St. Paul for the manliness of his conception of the Christian life. In more comfortable times people are apt to find his teaching too strong and too stern for their liking; but in times like these its strength and sternness are a real tonic to the soul. The once popular view of Christianity as all gentleness and appeasement is seen at once for the travesty it is when we get back to the New Testament, and particularly to the writings of this intrepid soldier of the Cross.

"Nowhere is this clearer than in the famous passage Ephesians 6: 10 with its trumpet-call to the Christian to 'put on the whole armour of God,' to 'withstand in the evil day, and having done all, to stand.' It is a call such as we need to hear to-day. Christianity is not merely a matter of refuge and asylum for the very old and the very young, though it does comfort the aged and protect the child. It calls men at the zenith of their day to a high, stern and unrelenting warfare with all the powers of darkness—a warfare that demands their every ounce of resolution and determination.

"Yet you will notice that, as St. Paul sees it, it must often be a war of defence. (There

are times when the Christian soldier and the Christian army win brilliant victories, make great advances and gain new territories; indeed, even in the darkest hour, there is advance at some point in this global war.) But there are times when the main task is defence. It is of such a time St. Paul is writing. He calls it the 'Evil Day.' He sees the army's essential equipment as equipment for defence—the girdle of truth, the breastplate of righteousness, the helmet of salvation and the shield of faith. And the order for the day is Withstand.

"It is the order for our day. Evil forces, subtle, powerful, unscrupulous, unrelenting, are attacking the Christian position and all its safeguards. They are everywhere. They must be everywhere withstood. In individual conflicts, in the home, in the office and the workshop, and on the broader fronts of party and nation we must withstand in this evil day, and having done all, stand.

"The situation calls for a closing of the Christian ranks—a laying aside of differences however deep, and a coming together in defence of God's world against the godless. The Christian equipment alone will serve. Only it can be effective. With it we can endure through the longest evil day. With it we can 'stand fast in the liberty wherewith Christ hath made us free.'"

Youth Takes a Lead

In many districts a new class of Christian work is arising. The boys and girls who were denied, through their year's war service, seem to be impressed by a sense of duty that is finding expression in service of God. They come forward for service in many capacities and some are ready to address meetings and stand round those who testify in the open air. The spirit of witness is with them and they rejoice in the opportunity of doing "their bit" for God. They are frequently ignorant, from the theological standpoint, as the years of war were largely fallow years as far as training and teaching were concerned, but they have a deep-seated loyalty to their Saviour and love Him with all their heart. Those that are coming forward are representatives of the same class of mind and character without the Church and it is for those who lead to see what can be done to win them to the Saviour. They are passing through the critical ages of their lives. On their decision the future will largely depend. Those who have been sorely disappointed and disillusioned by the effects of Army life on the older men and war service on the women—although they had no reason to expect otherwise—have now the greatest opportunity in their lives. Is it going to be used or not? That is the heart-searching thought which ought to occupy the minds of men. There are men in all the Churches who have Evangelistic gifts that are often unsuspected and while we rejoice with great joy

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at the movements which are seen in all the Churches, we believe that it may be the will of God that some more central step may be taken to band together those who hold by the Gospel message and believe it to be the power of God unto Salvation. The days are critical. God may will to use means and methods that are outside the ordinary machinery of organized Church life, while employing the gifts of the Churches in His service. The World's Evangelical Alliance is greatly interested in this hopeful sign and is using its influence accordingly.

Revival— Turning the pages of *The History and Times*, of a date more than a quarter of a century ago, we came across a short treatise on

Revival which may be helpful reading to-day to many who with hope and expectation are lifting up prayer to God for times of refreshing from His presence. The writer says:

"It is right that the Church should keep a place among its holiest memories for those past seasons when there was a quickening within its soul. From the Day of Pentecost till this hour such seasons have been, and they must have a golden light upon them in the memory of the Christian community. They have been before; they may come again. The story of the Church is not one of a uniform progress; there have been dull and dry seasons; then the coming of life and power and all things were refreshed as the mown grass after rain.

"Such stories of revival are themselves the earnest of better times still to be; they are a perpetual protest against the tyranny of a purely mechanical order; when the institution seems unchanging and unchangeable and as things have been for long they seem doomed to remain, there is always the great story of the past. Out of it the goodly fellowship of the Prophets still speak. There may always arise another prophet. The tide of the Spirit may again break over the bar. It is small wonder that wistful eyes in these days turn to those great seasons; and devoted hearts pray for their return.

"But the story of the past has more of value in its warnings than in any specific direction. There is no formula to be derived from the study of past revivals; as though it could be said, This do or that, and the revival will come. But much waste of spiritual energy might be saved if the past could bring its counsels to our aid; and first of all this witness would make it clear that the Church never had a revival through seeking for it directly. They who had such a blessing granted to them always put something else before any desire for an out-pouring of the Spirit upon their society. They sought the glory of God first, and other things were added to them. They were at their posts, doing their own tasks dutifully, when the hour struck; they

were faithful servants, whom their Lord set over His household to give them their food in due season. They are happy because they are found at their appointed posts. It may be taken as a certainty, according to the wisdom of history, that revivals do not come to those who are thinking of them with an absorbing interest; they come to those who have adjusted their hearts and minds to the glorious will of God."

The
Attitude
of the
Church
to Revival

The writer concludes his treatise with some helpful suggestions on what should be our attitude to revival to-day.

"Another thing is clear; there has always been an element of surprise in these historic revivals. They have never been foretold with any approach to accuracy. The agents have never been nominated. They have come for the most part from the ranks of youth. In this enterprise the despised or ignored are appointed the agents of the Spirit.

"The probability in the present hour is strong that the surprise will be repeated. No one prophesied that Saul of Tarsus would be the apostle of the Gentiles. Who could have dreamed that John Wesley, the earnest but blundering priest in Georgia, would be the man through whose ministry the entire Church of England would be quickened? If this was so in the past, there is no reason to doubt that it will remain so. Still the secret of the future rests in the mystery of human personality, exposed to the Divine Spirit, but hidden from all human eyes.

"Who will be the appointed agent of a new revival, if such is to be? No one knows; no one can nominate; there is only one counsel for a Church, which learns from its own great past; it must wait, allowing in humility and in patience room for the mysteries of the Divine Spirit. Of any such day of quickening knoweth no man. Around the future way, as around all the past, there is the wonder. That which was never expected came to pass; the weak were chosen to confound the strong; things that were not were called into being; unknown allies were summoned to the service; the humble were exalted and the mighty cast down. So it has often been; so, we may conjecture, it will be again.

What, then, must be the bearing of the Church? With unwearied love and faith it must seek to live to the glory of God, ready at every moment for His will, and courting that will alone to be its peace; with wonder in its heart, and an expectancy which is never allowed to die away in its eyes, it must go about its service. And as it is so doing, at any moment the day may come. It will not be as other days in the past; and some who have prayed for a revival may miss it when it comes. But the true Church will not be dismayed by the strangeness of the day; for it has

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learned to expect the unexpected. It knows that when its Lord comes He always comes as a conqueror and not a suppliant."

The Roman Empire

On every hand the baneful influence of Roman Catholicism, and its handmaid Anglo-Catholicism, is seen and felt.

In Malta it is of a medieval type, childish in some of its aspects, but, as always, persecuting in its pretensions, threatening with pain and penalties those, whether governments or people, who interfere with its interests. And the island of Malta is an exception. Everyone knows that the Roman Church is predominant in Ireland, and there can be no question of her political aims and the extremes to which she is prepared to go to realise them.

Years ago there would have been strong protests against the exhibition and worship of the consecrated Host by kneeling devotees in the streets of London. And yet this has occurred and was recorded in the press without mention of fracture of the law, or of offensiveness to Protestants. Roman Catholics in London find toleration for their religion, as in all parts of the British Empire. Protestants in Malta cannot even hold an open-air service, be married to a Maltese (or vice versa) outside the Roman Catholic Church, as civil marriage does not exist in Malta, or exercise without systematic excommunication and persecution the freedom of conscience in reli-

gious life and worship which is guaranteed by the fundamental principles of all subjects of His Majesty the King, whether Roman or otherwise.

These facts demand the urgent attention of all who labour and pray for Christian Unity. We have indicated the growing tendency with which many who lately called Anglo-Catholic Christian fellowship, take cognizance of the Roman alliance and a tendency to compromise with error and evil under the misnomer of Christian Reunion.

Those who take their stand upon the Bible as the Word of God, who maintain the Evangelical and Protestant principles of the Reformation and believe that the Gospel of Christ is still the power of God unto Salvation, are called to closer fellowship in these days, for witness to vital facts of Protestantism in clear and definite terms. On every hand, at home and abroad, one sees the fruits of compromise. Never was Christian Union more desirable, never the recognition and maintenance of the unity of the Spirit in the bond of peace more necessary. We may well lift up our hearts in prayer that "as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may heartily be of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith, and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord."

World Mission Notes

Proclaiming the Truth We have frequently drawn attention in these columns to the menace of Roman Catholicism in the Mission Fields. We have to thank Canon Hare for consistent writings upon this subject, and commend his various booklets, including *The Church of Rome in the Mission Fields* (obtainable from headquarters, see page 3 of cover) to all our readers. In the attractive pages of the organ of the Irish Church Missions, *The Banner of Truth for Ireland*, we find an article by the Bishop of Sodor and Man entitled "Proclaiming the Truth." The authorship of this article and its contents lead us to quote the following extract; the Bishop says:

"There can be no question about the aggressiveness of the Church of Rome to-day; I find it in my diocese. Even while we were keeping our centenary the Archbishop of Liverpool visited the Island, and from the pulpit openly made his criticism about the Manx Church; it was very provocative, and very aggressive. If they can do that over here, why should we not proclaim what we believe

to be the truth over there. It is not only in Ireland that Rome is aggressive, but all over the world. This summer I had the great joy of a visit from an African clergyman, who is chaplain to my son in Uganda. My elder son is head of the Bishop Tucker Memorial College for the training of Africans for the ministry. This dear African is a shining example of the power of Christ. My wife and I found him such a courteous gentleman living with us as he did, for a week in our home. This dear man has come over here for a Refresher Course for a year, and is going back to carry on his work. I asked him about the Roman Church in Uganda, and he said it was very aggressive. I said: 'Do you find them in the face of heathenism at all co-operative, more than they are here?' He said: 'Oh, no; we find that they preach practically a different religion.' That was what this African told me about the work of the Roman Church in Africa. It is very sad; but there it is. Because of that we must preach the truth as it has been revealed to us in Christ Jesus; and that is what the Irish Church Missions exists to do."

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A Moravian The following news item from
Missionary an evening newspaper will be
Prime read with interest by others
Minister besides those attached to the
Moravian Church.

"A former Bradford, Yorks, shop assistant, now living in a 'poor-man's land' 11,000 ft. up in the Himalayas with his wife, a Leeds University medical graduate, has been made 'Prime Minister' of a Kashmir province."

He is the Rev. Norman Driver, who studied at Manchester University. His wife is Dr. Mary Driver, who is now the 'Health Minister' of the province.

Both are Moravian missionaries from Pudsey, Yorks, and Lord Calverley, former president of the Moravian Church of Great Britain, received a cable recently telling the story of their new 'jobs'.

They had been appointed 'Prime Minister' and 'Health Minister' by the Commanding Officer of Indian troops which invaded the State of Leh, on the edge of Tibet, where they are stationed.

Leh is 300 miles from Srinagar, Kashmir, by pack route, and polyandry (plurality of husbands) is still practised.

"I asked the High Commissioner for India if he could help in finding out for us what had happened to Norman and Mary and to-day's good news was in response to my appeal," Lord Calverley said recently.

They have been doing a marvellous out-post job of work and with their two daughters are the only white people in the whole area. They run our hospital out there.

Lord Calverley added that the C.O. of the Indian troops had especially asked Mr. and Mrs. Driver to help run the province.

Europe Recently returned from a tour
and Jewish of Europe the Rev. H. L.
Mission Ellison (Church Mission to
Jews) has given us some news

of what is being done, in the face of difficulties, among the Jews in European countries.

"During the war years, of the Jews who came under the influence of Hitler (that is, those in the whole of Europe except Great Britain and the far east of Russia), two million alone survived out of eight million—one in four. The proportion varied in different countries, with the losses most severe in Germany, where of the half million remaining in 1939, only 35,000 have survived, while in Denmark, thanks to Danish Christians, not a single Jew met with a violent death. According to the available records, not a single Jewish family in Great Germany survived without losing at least one member. So often the greatest danger to the Jew in these countries was not the Nazi, but the traitor in the midst, the quivering who was ready to denounce him."

"What are some of the effects of this persecution? Many will be affected mentally

and spiritually for years to come by the things they suffered during these awful days, the stark horror of hearing a knock at the door, the impossibility of going out in the daytime, to be hidden, as one Jewish woman was, for three years between feather beds, to have your loved one perish in an overcrowded little ship, because the doors of Palestine were closed, to have the doors of the gas chamber shut on your loved ones. All these experiences have taken their toll, and we have to remember these things when we try to understand the Jews to-day. Such things may explain, though they do not justify, the attitude of many Jews."

The Mr. Ellison continues, "The
Missionary countries which are sending
Fieldwork missionaries to work among the
Jews in Europe are Great

Britain, Scandinavia and Switzerland. Italy has never been looked upon as a Jewish mission field, and our efforts there are represented by only two men, who are working in Milan. These men find among the Jews, if not a willingness to accept the Gospel message, at any rate a feeling that maybe in this hopeless world Christianity is the only hope.

"We have a few workers in Poland, and about half-a-dozen missionaries are valiantly doing what they can in Czechoslovakia, though the Church of Scotland missionary had to leave a few months ago. In Rumania the Norwegians are desperately holding on, while the Church of Scotland is working in Hungary. No Communist-controlled country can possibly allow foreign Christian missionaries, and every effort is made to get them away, but no obstacle is put in the way of native Christians doing missionary work, and there is real religious freedom. In Hungary a revival is under way, and there is a definite opening for Jewish missions. The most promising fields are Hungary and Rumania, and a little work is being done in Bulgaria. All that can be done from this country is the financing of native workers, but it must be remembered however, that anyone receiving money from Britain is looked upon as a potential danger—in a Socialist state.

"Many Austrian and German Christians, moved to shame and repentance, are trying to win Jews for Christ. The Displaced Persons' Camps are a problem, though if the State of Israel flourishes, they will soon be emptied, but at the moment in these camps the D.P.s are rotting, mentally and spiritually, after three years of existing with nothing to do, and little hope for the future. The military authorities sometimes seem to think that these Christians are dangerous, but there are ways and means for Christians to get in to visit the camps. I had an hour's talk with an Orthodox Jew in one camp, breaking down his prejudice when he found I could let him have a Hebrew Bible.

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"There is one compensation in the fact that Hebrew Christians suffered under Hitler equally with Jews. Though the Palestine Zionist may regard the Hebrew Christian as a traitor, the German Jew cannot label him a renegade. Therefore the Hebrew Christian has a way to reach the heart of the Jew with the Gospel, and herein lies his greatest hope of evangelising the Jews in Europe."

India Few can speak or write of India
To-day to-day in terms of missionary interests as can Rev. Alexander

McLeish, who has recently returned from an extended sojourn and survey in India. Mr. McLeish writes (in the *Life of Faith*) that "like so many other parts of the world, India has literally passed from one era to another. There could be no greater contrast from the days of the Viceroyalty of Lord Curzon, when I first made acquaintance with India. What is the heart of this contrast? It is essentially that the whole people has awakened to the forces which are sweeping through the modern world. The days when India accepted everything which the Imperial Power in its wisdom dictated, have vanished for ever, and the land pulsates with an idealism in politics, social and economic life which, in this hard world, is bound to lead to considerable disillusionment. Great hopes have been built up on slender foundations, and plans and programmes are being promulgated which accord very little with the grim realities of Indian life. It is in this atmosphere of frustration that Communism is likely to flourish, and is progressing."

India has been independent only for about a year, and its leaders are courageously trying many experiments. Some of these cause misgiving. The English language is to cease to be the medium of education in five years, although it will still be a compulsory subject. Controversy rages as to what language will succeed it, and there seems no solution. The conscience clause operates in Christian schools, although it is not often appealed to.

"In the United Provinces compulsory military training is about to be introduced into schools and colleges. This will have disturbing results. Mahatma Gandhi's programme of non-violence seems already to have been forgotten. His own death is a silent witness to the tragedy and futility of force in the solution of any human problem."

"The Central Provinces have introduced restrictive laws regarding conversion, previously only found in some backward Indian States, requiring that no one can change his religion without going before a magistrate. That, as we know from experience, means that it may become virtually impossible to do so. Thus from one side and the other come restrictions which make religious liberty, so long the glory of India, more and more precarious."

A Hopeful Outlook "On the credit side some things should be noted. The

Christian community, in coming first to the aid of the refugees in the recent troubles, earned the goodwill of all classes. Politically their existence has to be taken into account by statesmen, for it is the third largest community, being about three million stronger than the Sikhs. While still a minority it has no quarrel with any, and is ready to serve India in every way it can. The Protestants now number over four and a half million and the Roman Catholics probably four million, while the Syrians, Europeans, and Anglo-Indians bring the total to almost ten million. The great drawback is that 75 per cent. of this community is illiterate, the vast majority of whom are scattered through village and tribal areas. The adult literacy movement may touch some, but then again the newly literate needs graded literature and plenty of it, and this is practically non-existent. For the proper teaching of this vast mass of illiterate and largely uneducated Christians many more teachers and literature in increasing quantity are needed.

"If the Indian Church were spiritually fully alive, there would be no need of more missionaries. In any case, Indians now aspire to lead the Church of the future. They want our help, but it will be as guests in their midst. The task of discovering how the missionary can help most acceptably will often be a delicate one, but it will once again be a real adventure. The Church is uniting faster than the missions. It is heartening to see that in the catastrophic situation in West Punjab (Pakistan) and East Punjab (India) nearly all the missions in each area have formed a United Board, with the two United Churches (Anglican and non-Anglican) to face the situation."

"The growth of the Indian-inspired Ashram Movement (there are already twenty-six such Ashramas) is indicative of an indigenous approach to the call of India, while the proposal of a planned co-operative evangelistic approach to the 700,000 villages made by the Indian Secretary of the National Missionary Society shows that the Indian Church at last sees the task as one which it must itself face."

There are other elements of hope in the outlook, such as the growth of a missionary spirit in the old Syrian Church; but enough has been said to show that the Church is alive and coming at last to see the task of evangelisation as one of the Indian Church itself."

A Message from South China In an earlier issue of EVANGELICAL CHRISTENDOM we reproduced a report of the Week of Prayer in China, and as observed in Kwangsi, South China. This greatly pleased those who sent the report to headquarters, and we have since received a

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further message in the following letter:

Po Seh, Kwangsi, S. China.

"I am in receipt of yours of April 16th last, and would like to thank you for all your encouragement and for what you said and did in connection with the local report on the Week of Prayer. It was high honour for our affairs to be broadcast round the world in this fashion. The figures became a little confusing to any sharp eyes, but I fear they may be far more next year. I have, of course, been able to show our folk the reproduction, giving them an idea of the world-wide body to which they belong. It was, as you say, probably an answer to prayer that that letter and Mr. Reis should come before you together. We shall look forward (D.V.) to receiving 1949 details of the Week in due course, in Chinese perhaps, but certainly in English. It is much to be hoped that peace in China, with a view to shortening the increasingly intolerable economic situation, can be found a place somewhere in the prayer requests. This, of course, affects the Far East generally, and ranks surely as a

world problem. Speaking of gifts and the receipt you sent—to send 10s. at present would mean a collection of about 10 million. Our average latterly is 200,000, and last Sunday's record was 470,000. Such is China at present in the days of the dying 'yuan.' Thank you so much too for the Centenary Volume. This is a record to be read, prized and kept.

"Alas, the Whitsunday Call to Prayer (sent in error to Hong Kong) I could do nothing with, for it did not arrive till recently. Nevertheless I was glad to have it, for such a Call is never out of date, and may be of use at a later date. It is a common occurrence on the Field to have or be late for dated events. China echoes the call to Peace with all its heart. Truly the Communist tide rolls steadily on. It seems to be erupting everywhere. Was there ever a time when men's eyes and hearts were upon Jerusalem as they are now? May the Lord bless all your prayerful labour day in and day out.

Yours most gratefully,

A. E. CHARMAN (B.C.M.S.)"

Book Reviews

SECRET JOURNEY THROUGH SPAIN. By Bjorn Hallstrom. (Latterworth Press, 3s. 6d.)

We give first place to a small book, and to a valuable and virile exposure of the facts concerning religious liberty in Spain. The author, who is a Swede, says in the Preface, "Swedish Free Churchmen know better than most people how much foreign opinion means in the winning of religious freedom. The World's Evangelical Alliance, struggling for our own religious freedom nearly a hundred years ago, has surely put us under an obligation to take action on behalf of another group of Protestant Christians who are to-day fighting for their religious freedom." Part of this obligation can be fulfilled by the reading of this small volume. We are only sorry space prevents us saying much more about it.

A MAN'S JOB. By J. T. Inskip, Bishop of Barking. (Sheffington, 12s. 6d. net.)

It goes without saying that this volume is one of first-rate interest to all Evangelicals. It is an autobiography which holds interest from start to finish. Bishop Inskip is both grave and gay in the narration of his experiences as a boy, as a student, as a Curate, a Vicar, and as Bishop of Barking. He has filled an honoured place in ecclesiastical interests generally, and his comments on such matters as the Lambeth Conferences, Prayer Book Revision and kindred Church interests are notable and valuable. The brother of the late Viscount Caldecote (for some time Lord Chief Justice), Bishop Inskip came into contact with notable persons in Church and State. We are always glad to find a good "Index," and among the many so presented and revealing the excellent spirit of the author we find the name of C. H. Spurgeon, whom the author regarded as "the finest preacher of the nineteenth century."

IN PRAISE OF FLOWERS: Reproductions of Paintings by Frank O. Salisbury. (Evans Brothers, Ltd. 21s. net.)

Under the stress and strain of war, and when for many migration from London became essential, the master portrait painter, Mr. Frank Salisbury, turned his attention to flowers. These exquisite reproductions of the arresting flowers to be found in the cottage garden as well as in the gardens of the more stately homes speak for themselves; they are rendered more attractive by the descriptions of Sir William Beach Thomas, the greatest living writer on nature to-day. Delphiniums, water-lilies, rhododendrons, roses, lupins, gladioli, and many other glorious blooms meet the eye in this handsome volume, which will no doubt be in great request for Christmas presents.

WORLD CHAOS: Its Root and Remedy. By C. H. Lang, M.P. (The Paternoster Press, 8s. 6d.)

The author very kindly took the Chair at the 102nd Annual Meeting of the World's Evangelical Alliance last June. Those who read his address in our last issue will find in the pages of this volume the writing of a great mind, throwing light on past, present, and future, and while admitting that "the world is sick" finds the remedy in the Divine revelation, the Holy Scriptures, and the knowledge of God through the message of the prophet Isaiah (55, 6-7). We wish we had space available to further recommend this notable volume.

RELIGIOUS LIBERTY. By Cecil Northcott. (S.C.M. Press, 8d.)

This volume, the author of which is one of the Secretaries of the London Missionary Society, treats upon a subject of increasing importance in

EVANGELICAL CHRISTENDOM

these anxious days, for let none think that talk about "Four Freedoms" implies that religious liberty is in any way or in any country in full accord. It is important to answer the question "What is Religious Liberty?" and equally important to survey the present situation, both at home and overseas, especially in the Middle East, where in the Near East (for instance) is a critical storm centre threatening peace and the work of missions. (Here we may advise our readers to obtain Mr. S. A. Morrison's C.M.S. Cairo booklet, *Religious Liberty in the Near East* (World Dominion Press, 1s. 3d.). Mr. Morrison has produced a helpful and readable volume, small but well packed and presented. Although the Evangelical Alliance has been a pioneer in the establishment of religious liberty, its record and work now over a century does not find one question in the volume.

THE STORY OF JERICHO. By John Garstang and J. H. E. Garstang. (Marshall, Morgan & Scott, 6s. 6d.)

A new edition of this book, which was first published in 1940, will be warmly welcomed by Biblical and Archaeological students. The first edition aroused great interest, and the value of the conclusions there reached by Professor Garstang is enhanced by careful checking of data and facts, during the years that have intervened. The main conclusions are confirmed, but more recent discoveries of pottery at Beisan have led to a change in the accepted date of the Late Bronze Age, when Jericho was under Egyptian domination. This also makes possible the identification of

Jericho with the city of Palm Trees in Judges, chapter 3, verses 11-14. The book is very well illustrated by numerous photographs, and with maps and diagrams, and the whole story is a fascinating demonstration of the truth of the Biblical account. At the end of the book there is a valuable chronological chart and a useful index. The book is warmly commended to our readers.

IT CAME TO PASS. By Amy R. Adams. (Carey Press, 6s.)

Those who are seeking books as Christmas presents for young people (of any age up to sixteen) will find in this unique little volume the presentation of Old Testament stories in a way not hitherto attempted. The stories form the accompaniment of a house-party of young people, and in their telling as well as in their Scriptural background they are well written, and we congratulate the author on her ability to hold the interest of the young people in so fruitful a way.

QUESTIONS ANSWERED ABOUT RELIGION.

By Rev. W. E. Parcell. Foreword by the Bishop of Rochester. (Jordan & Sons Ltd. 2s. 6d. net.)

In his Foreword Bishop Chavasse mentions that this little volume will serve two purposes. It will help the clerical or lay reader of an informal discussion group to qualify as a one-man "Brains Trust" in itself, and to enable the holder to reply to questions with which the Christian is constantly assailed by his companions.

H.R.G.

Some Booklets Received

We have received a considerable number of volumes and booklets, for which we much regret we are unable to find reviews, except by way of mention. Notable among these are an excellent selection from the Church Missionary Society, which this November is celebrating its third Jubilee (1799-1949) and in Association therewith has issued a remarkable series of booklets including *Adventure in Faith*, by G. G. Cragg (2s. 6d.), a remarkable piece of printing as well as literary accomplishment, with illustrations which no-one should miss. *In the Power of the Spirit*, by Dr. Wilson Cash (2s. 6d.), is a truly helpful treatise upon the work of the Holy Spirit in the realm of missions generally and written "in grateful remembrance of my fellowship in the Gospel with my many friends in many lands." Also from the C.M.S. we have *An Inheritance to Win*, by Phyllis L. Garlick—a survey of the way in which the C.M.S. has been led since its humble inception in 1799. There is also, from the same source, a series of booklets *Adventures of Faith*, No. 6 *Iran, Then and Now* (6d.) and No. 7 *Western China, Then and Now* (6d.).

We must find room for brief mention of the most attractive and inspiring Popular Report of the British and Foreign Bible Society entitled *The Spark and the Flame*, by Mildred Cable and Francesca French. We note it is possible to circulate this for 6d., by post 8d., and no-one should be without it. From the Baptist Missionary Society we have received *When the Song Began* (Carey Press, 2s. 6d.), an attractive small book in which the author, Rev. George Hicks, describes some aspects of his work in Gaya, India. *Riding the Storm* is an attractive booklet with some fine illustrations describing another year's work of the Baptist Missionary Society, and is published at 1s. *Set a Watchman* (2s.), comes from the Inter-Varsity Fellowship and is a world survey of missionary needs, as well as a call to Prayer. *Light in Darkness* should be read by all who value the work of the Waldensian Church Missions. It gives a picture of the Waldensian Church, which is described as "the spear-head of evangelism in Italy." It is published at 26 Denison House, Vauxhall Bridge Road, S.W.1.

THE SURVIVAL OF
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ANGLO-CATHOLIC CHRISTIANITY

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(UNITED ORGANIZATION)

30 BEDFORD PLACE, LONDON, W.C.1

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Third.—To extend and maintain Christian Union and Co-operation on the Evangelical basis of Truth and Love, and to minister to the present and almost world-wide longing for Christian Fellowship resulting from the work of the Alliance during its many years of service.

(In the extension and maintenance of Christian Union the Universal Week of Prayer observed unitedly throughout the civilised world during the first complete week of each new year is a wholesome and powerful influence. It is at once a manifestation of existing Unity, and an indication of the pathway to Fellowship. Testimonies to the value and blessing of this branch of the work of the Alliance come from every land. Only a central, independent organisation can take effective initiative and leadership in such a call to united and simultaneous Prayer throughout the world. The expenses of the organising and grants to aid the Churches and Missionary Bodies in foreign lands, are borne by the Alliance, and the work widens annually in every land.)

Fourth.—The Alliance is privileged to come to the aid of Churches and Christians witnessing for the Evangelical Faith in lands where such are often oppressed and menaced. In some lands the intolerance of Roman Catholicism can only be met by practical aid to threatened causes and peoples, by the support of special agents, and by the alert and immediate intervention of a central body in the interests of Religious Liberty. In some lands the devastation of War has destroyed resources in centres of Evangelical work where adherents look to the Alliance for sympathy and aid in re-establishing their witness. In some countries there are Christians in suffering, some of them known and honoured leaders in Christian service. It is to the Alliance that these turn for sympathy and succour. Service of this order is usually too delicate and personal to be tabulated in a Report, but it is a needful and manifest Christian duty.

Fifth.—At home and overseas opportunities abound for active Evangelisation for which the Alliance has plans prepared, but which wait upon this fund.

The latest Annual Report will be sent on application. Cheques, &c., should be made payable to the "World's Evangelical Alliance Centenary Thanksgiving Fund," and crossed "Barclay's Bank Ltd., Bloomsbury." They may be forwarded to the Hon Treasurer, The Rt. Hon. Isaac Foot, P.C., or to the General Secretary, Mr. H. Martyn Gooch, M.B.E., World's Evangelical Alliance, 30, Bedford Place, London, W.C.1.

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The World's Evangelical Alliance

(BRITISH ORGANISATION)

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For Over 100 Years

the World's Evangelical Alliance has, under God, used its wide experience of contact and co-operation to unite fellow-believers in many lands.

Its influence is world-wide and it is an organisation capable of rapid expansion and readily adaptable to modern conditions.

It has entered upon the second century of its service to Christendom. It has now in progress, under God's guidance, a great forward movement: its "New Advance."

The Alliance seeks to become increasingly a rallying centre for ALL Evangelicals.

It seeks to strengthen the unity existing between Evangelicals of all denominations and nations. It is its purpose to spread the Gospel by all means within its means and power, particularly in calling Christians everywhere to Prayer to the Lord of the harvest. The Universal Week of Prayer has proved a source of inestimable blessing for more than a hundred years, and becomes increasingly fruitful as its influence spreads.

The Alliance continues to be the champion of Religious Liberty, and to defend the Evangelical Faith against all its enemies whether of creed or practice.

The Alliance has issued a call to a crusade of active Evangelism in seeking to win men and women to Christ by every means that personal or united opportunities and circumstances provide. We have a message that can save the world; it should be the determination of all Evangelicals to help to send it forth.

OFFERS OF HELP

Subscriptions or donations and requests for further particulars—and literature—should be addressed to the General Secretary, Mr. H. Martyn Gooch, M.B.E., 30, Bedford Place, London, W.C.1.

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APRIL—JUNE, 1948

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ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE



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of the

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(British Organisation)

CAXTON HALL (GREAT HALL)

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MONDAY, JUNE 14th, 1948

at 4.30 p.m.

RECEPTION AND REUNION OF MEMBERS AND FRIENDS

(By Card of Invitation).

at 5.30 p.m.

PUBLIC UNITED MEETING

SPEAKERS :

Rev. F. D. COGGAN, M.A., D.D.

Rev. Principal P. W. EVANS, D.D.

(Moderator of the Free Church Federal Council).

Rev. G. W. KIRBY, M.A. (Ashford Congregational Church).

Mr. H. MARTYN GOOCH, M.B.E.

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**"THE FIRST
CHRISTIAN WORLD-ORGANISATION"**



*"For so the whole
round world is every way
bound by gold chains about the feet of God"*

The World's Evangelical Alliance has constituted help, as and where possible, for minority Churches and Protestant Christians in European and other countries. At this time the needs of refugees and others are being responded to—Balts, Poles, Greeks, Spaniards, Armenians, Czechs, Jews and others. Europe is in transition. The Protestant situation and financial needs call for international response, even by sacrifice, by prayer and gifts in token of sympathy with those suffering from persecution, and, often, harsh treatment. It may not be easy for Christian people at home to realise the difficulties and trials of Protestant Churches and Christians abroad. Their distress, as well as their earnest appeals, are often focused upon the Alliance House in London, and never without sympathetic response.

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The Gift of Sunday

(The present seems an appropriate time to reprint this hymn, which was awarded a prize of £10 10s. in the campaign under the auspices of the World's Evangelical Alliance for the protection of Sunday as the Day of Rest and Worship.)

Tune: "Battle Hymn of the Republic."

A HALT upon the march of life, a peace amid the fight,
A shelter from the heat of day, a radiance in the night,
The gift of love to toiling men, the charter of their right;
We'll stand by God's own day!

How brightly dawned the Sabbath morn our fathers loved of old!
How silently they gloried as the deathless Word was told!
How calmly, as the evening fell, the peace of God would fold
Their hearts on God's own day!

We praise the names of famous men who served the race of yore,
Who carved the road to freedom that we guard for evermore;
How gladly in the courts of God their praiseful part they bore—
The men of God's own day!

We mark the doom of Kingdoms old that crumbled in their pride;
They wandered from the House of God, His holy name denied.
Be faithful yet, dear land we love! Proclaim it far and wide—
We stand by God's own day!

The day He gives to weary men bewildered in the strife,
The hour that comes to heal and hush when pain and care are rife,
The call to feed the lambs of Christ, and break the bread of life—
We'll guard thee, God's own day!

I hear the sound of countless feet—the children yet to be;
They come with pure and awful eyes to judge both you and me,
Then what shall be the faith they find—the witness they shall see?
We'll save them God's own day!

We'll guard our ancient birthright, by no passing joys beguiled;
We'll keep the day of peace and praise secure and undefiled;
We'll save Our Christian Sunday for the toiler and the child!
We'll stand by God's own day!

E. H. JEFFS.

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30 Bedford Place, London, W.C.1

The World's Evangelical Alliance

(BRITISH ORGANISATION)

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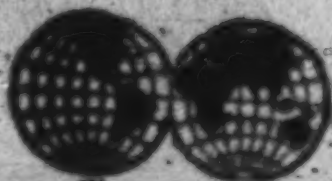
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(In the extension and maintenance of Christian Union the Universal Week of Prayer observed unitedly throughout the civilised world during the first complete week of each new year is a wholesome and powerful influence. It is at once a manifestation of existing Unity, and an indication of the pathway to Fellowship. Testimonies to the value and blessing of this branch of the work of the Alliance come from every land. Only a central, independent organisation can take effective initiative and leadership in such a call to united and simultaneous Prayer throughout the world. The expenses of the organising and grants to aid the Churches and Missionary Bodies in foreign lands, are borne by the Alliance, and the work widens annually in every land.)

Fourth.—The Alliance is privileged to come to the aid of Churches and Christians witnessing for the Evangelical Faith in lands where such are often oppressed and menaced. In some lands the intolerance of Roman Catholicism can only be met by practical aid to threatened causes and peoples, by the support of special agents, and by the alert and immediate intervention of a central body in the interests of Religious Liberty. In some lands the devastation of War has destroyed resources in centres of Evangelical work where adherents look to the Alliance for sympathy and aid in re-establishing their witness. In some countries there are Christians in suffering, some of them known and honoured leaders in Christian service. It is to the Alliance that these turn for sympathy and succour. Service of this order is usually too delicate and personal to be tabulated in a Report, but it is a needful and manifest Christian duty.

Fifth.—At home and overseas opportunities abound for active Evangelisation for which the Alliance has plans prepared, but which wait upon this fund.

The latest Annual Report will be sent on application. Cheques, &c., should be made payable to the "World's Evangelical Alliance Centenary Thanksgiving Fund," and crossed "Barclay's Bank Ltd., Bloomsbury." They may be forwarded to the Hon. Treasurer, The Rt. Hon. Isaac Foot, P.C., or to the General Secretary, Mr. H. Martyn Gooch, M.B.E., World's Evangelical Alliance, 30 Bedford Place, London, W.C.1.



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OCT—DECEMBER 1948

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OF THE WORLD'S EVANGELICAL ALLIANCE



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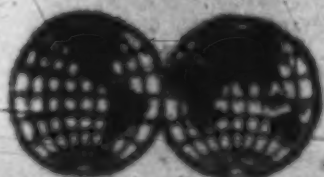
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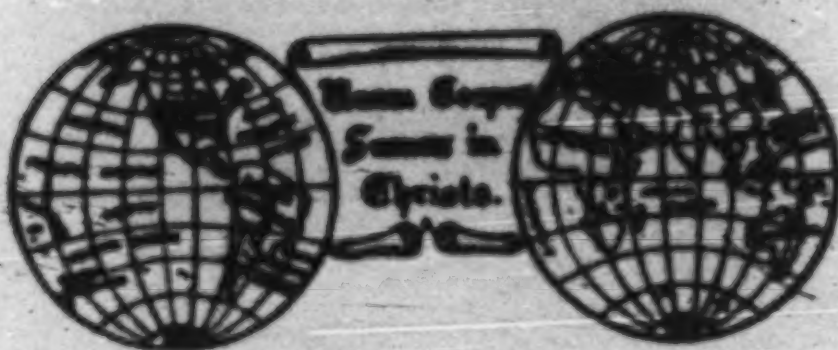
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*'For so the whole
round world is every way
bound by gold chains about the feet of God'*

There have been numerous ventures in world Christian co-operation. Notably and early in the 19th Century, there were international stirrings which eventuated in the great Conference of 1846, which, under God, brought about the organisation of the World's Evangelical Alliance. For 102 years the Alliance has maintained national organisations in many countries, and in all parts of the Christian world. It has succeeded in bringing the moral and spiritual influences of Protestantism to bear upon issues of vital importance to the Christian Church, such as religious liberty, the observance of the Lord's Day, the relief of persecuted and oppressed Christians, and the direct work of evangelisation at home and overseas. At all costs it has stood for human freedom. It has sought to apply Christian principles in Government and the social order. Among its outstanding achievements has been the establishment of the Universal Week of Prayer, which has now become a fixed festival in the life of the nations. It has succeeded in breaking down the barriers of denominational intolerance and bigotry and has given to Protestantism a new vision of the true meaning of its motto: 'Unum Corpus Sumus in Christo.'

After these 102 years the World's Evangelical Alliance is still active in these and new objectives. Its 'New Advance,' inaugurated at its Centenary celebrations in 1946, is a programme of activities which only wait upon oecumenical recognition and support to enable the Alliance to be recognised as 'the advance guard of the Christian army.'

Please write for the Annual Report. The General Secretary of the Alliance will be glad to hear from all able to assist its work, either by gift or in other ways. Its magazine, 'Evangelical Christendom,' is posted free as issued to all Members and Subscribers.

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